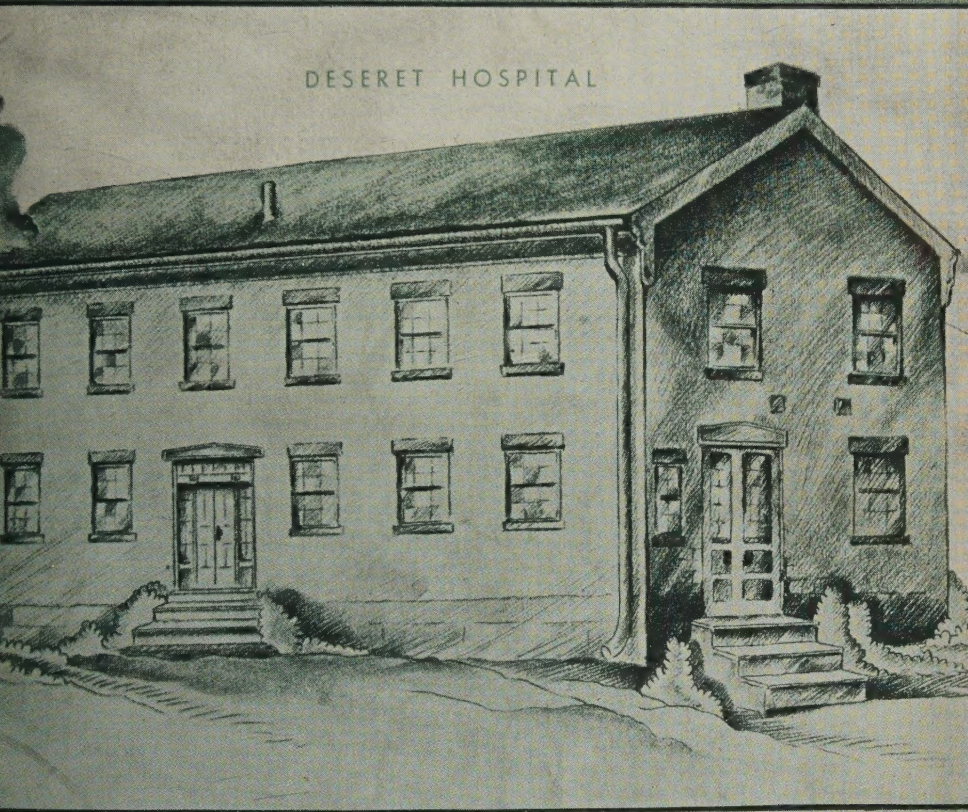
The Relief Society Magazine



, NO. 6 LESSON PREVIEWS JUNE 1942

RELIEF SOCIETY
Centennial Supplies
NOW AVAILABLE FOR PURCHASE

OFFICIAL CENTENNIAL SEAL

The official centennial insignia has been beautifully reproduced in the Relief Society colors blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

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Cast bronze markers for Relief Society centennial memorial trees are still available. These markers have been especially made for this purpose and bear the inscription "Relief Society Centennial Tree—1942" in raised letters. The markers are three inches in diameter and attached to a 12-inch pipe made to be imbedded in concrete so that they cannot be pried loose. Price $2.25, postpaid.

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A SONG OF TRIUMPH, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid.

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These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK contains the two new centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is $1.00, postpaid.

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This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrikoid, with the title Relief Society Magazine stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from

General Board of Relief Society, 28 Bishop's Building, Salt Lake City

RELIEF SOCIETY

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NOW AVAILABLE FOR PURCHASE

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This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price $1.50, postpaid.

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No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price $1.10, postpaid.

No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), with 24 carat gold-plated back. Price $1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY

RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price $1.50, postpaid.

"A CENTENARY OF RELIEF SOCIETY"

A special centennial commemorative book will be issued by the General Board during June. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to the close of its first century, March 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book has been kept as low as possible—fifty cents per copy, postpaid—whether single copies or quantity lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. Order from your ward Relief Society Magazine representative or direct from the General Board.

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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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Sonnet Sequence

Harvest Of A Century

Anna Prince Redd

One hundred years of strength is in our hands;
One hundred years of blessings in our hearts.
The harvest that the century imparts
Is ours to glean; its spirit still commands
The best we have to give. Again we read
The Prophet's words of things that are to be,
We hear him say: "To you I turn the key;
Unitedly go succor those in need!"

A glorious path was then revealed.
We feel the magnitude of that bequest,
And take our way with courage born of song;
We, too, have kept the faith, our doings sealed
Within our bosoms. Love is manifest—
For are we not one hundred thousand strong!

The Kind, The Steady Light

Relief Society's future lies ahead,
Great its promise, greater still its need.
With all the world at war today, the seed
Of Christianity is all but dead.
Nations, beset, need faith and charity.
Granted that, the scourge of war would cease
And all the world be turned to ways of peace—
If man loved man without disparity.

When will Christ's love transcend the night,
The nations turn from lust and war and greed?
The road will often turn, the way be long;
More needed then the kind, the steady light.
This is our task—to show the world its need!
Rejoice, we are one hundred thousand strong!

THE COVER

In 1882, the women of Relief Society established a hospital known as the Deseret Hospital, which soon became a center of health activity in the state. The hospital was opened in a large two-story brick house owned by Archie Livingston, located on Fifth East a little below South Temple. The dedication services of the Deseret Hospital were held at this building, Monday, July 17, 1882, at eleven o'clock. Within two years the hospital was moved from its location on Fifth East to the Doremus Academy Building located on the corner of First North and Second West streets, where it continued to serve the people of Utah until 1890, when it was discontinued, the undertaking proving too great for the women of Relief Society. This hospital, however, helped to demonstrate the need for hospitals in Utah. The picture on the cover is the second home of the Deseret Hospital.

Cover arrangements are by Evan Jensen.

MAPLETON WARD GRANARY, FRANKLIN STAKE, IDAHO

This granary is typical of those built throughout the Church by the women, aided by the brethren, in obedience to the request made by President Brigham Young to store grain against a time of need.

RELIEF SOCIETY

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Recreation In Pioneer Days

Preston Nibley

THE Pioneers of Utah were a serious-minded people, and their main activities were always devoted to the advancement of their chosen religion. Their great leader, President Brigham Young, constantly held before them the object of their gathering in the valleys of the mountains when he said, on frequent occasions, "Our sole object in coming here is to build up the Church and kingdom of God." At the October conference in 1869, he expressed himself in this manner, "The whole business that the Latter-day Saints have to look after is the building up of Zion on the earth; no matter whether they came here twenty-two years ago or are newcomers; whether they are just baptized or have been in the Church for years; your labor is to build up the kingdom of God."

With this serious purpose always held in view, President Young was nevertheless one of the first to realize that the Saints should, as occasion afforded, enjoy good, wholesome, supervised, and regulated recreation. He thoroughly believed in the old adage that "all work and no play makes Jack a dull boy."

The chief sources of recreation of the Latter-day Saints after their arrival in the Valley were the theater, the dance, celebrations on the 4th and 24th of July, and trips to the mountains and the shores of Great Salt Lake. It is interesting to note that in all these amusements and forms of relaxation, the leaders of the Church mingled with the humblest members. They were, all together, like one large family.

The theater and plays had been given encouragement in Nauvoo in the days of the Prophet Joseph Smith. A convert named Thomas A. Lyne, who had been an actor of some prominence in Philadelphia, immigrated to Nauvoo, where, the history tells us, "he met the Prophet Joseph, was enchanted with him and soon was thoroughly ingratiated in the good graces of the Mormon people. During his stay in Nauvoo, Mr. Lyne played quite a number of classical plays, including 'William Tell,'

'Virginius,' 'Damon and Pythias,' 'The Iron Ghost' and 'Pizzaro.' In the latter play he had no less a personage than Brigham Young in the cast; he was selected to play the part of the Peruvian high priest and is said to have led the singing in the Temple scene where the Peruvians offer up sacrifice and sing the invocation for Rolla's victory. Brigham Young is said to have taken a genuine interest in the character of the high priest and to have played it with becoming dignity and solemnity." (Lindsay, *The Mormons and the Theatre*, page 6.)

In February 1846, the great exodus of the Latter-day Saints from their comfortable homes and surroundings in Nauvoo and adjoining settlements in Hancock County, was underway. By midsummer several thousand of the exiles had established themselves on the banks of the Missouri River at Council Bluffs. Then, in the fall, on the opposite bank, a winter settlement was built named Winter Quarters. Here, amidst desolate surroundings, inadequately clothed and housed, they spent a dreary winter; but their great leader, President Brigham Young, did not overlook the opportunity to provide recreation for them. I find the following item in the *Journal History* under date of January 23, 1847, at Winter Quarters:

"In the evening, President Young attended the council of Seventies and made arrangement for several dances and festivals in the new council room. President Young told the brethren and sisters he would show them how to go forth in the dance in an acceptable manner before the Lord. President Young then knelt down and prayed to God in behalf of the meeting, imploring his blessings to rest upon those present and dedicating the meeting and house to the Lord. At the sound of the music, President Young led forth in the dance accompanied by Elders Heber C. Kimball, Wilford Woodruff, Joseph Young, Albert P. Rockwood, Henry Harriman, and others; the dance went off with much satisfaction."

In April 1847, the Pioneer group under the leadership of President Brigham Young, began the historic journey westward, "to seek out a new location for the Saints, somewhere beyond the Rocky Mountains." In the latter part of July, as is well known, they arrived in the Salt Lake Valley, and President Young made his historic declaration, "This is the right place." The Pioneers remained in Salt Lake Valley about six weeks and then about 100 of them began the return journey to Winter Quarters, where they intended to remain during the winter, and, as Brigham Young expressed it, "bring out our families in the spring."

It was while on this return journey in the fall of 1847 that the Pioneers met, in what is now western Wyoming, a large group of Saints, under the leadership of Parley P. Pratt and John Taylor, who were making the weary trip to Salt Lake Valley. The Saints were inexpressibly pleased to meet their leaders, and to be informed by them that a permanent place for settlement had been found. It was on this occasion that John Taylor proposed to the Saints that the Pioneers should be given a special dinner, and what became known later as "the feast in the wilderness" was prepared.

In his *Life of John Taylor*, page

192, Elder B. H. Roberts has given us an excellent account of this event:

"While the brethren were in council the clouds cleared away, and before the warm sunshine the snow soon disappeared. There was a nervous activity in the camp, mysterious movements among the sisters. Trunks that had been undisturbed on the journey were opened, their contents investigated, and certain articles hurriedly conveyed to a beautiful, natural lawn enclosed by a dense growth of bushes. Several improvised tables of uncommon length, covered with snow-white linen, and fast being burdened with glittering tableware, gave evidence that a surprise was in store for the weary Pioneers. Game and fish were prepared in abundance; fruits, jellies, and relishes reserved for special occasions were brought out, until truly it was a royal feast.

"Moreover, though the place selected for the spread was adjacent to the camp, it was successful as a surprise. The Pioneers knew nothing of what had taken place until they were led by Elder Taylor through a natural opening in the bushes fringing the enclosure, and the grand feast burst upon their astonished vision.

"One hundred and thirty sat down at the supper; and if for a moment rising emotions at this manifestation of love choked their utterance and threatened to blunt the edge of appetite, the danger soon passed under the genial influence of the sisters who waited upon the tables and pressed their guests to eat; in the end they paid a full and hearty compliment to the culinary skill of the sisters.

"Supper over and cleared away, preparations were made for dancing; and soon was added to the sweet confusion of laughter and cheerful conversation the merry strains of the violin, and the strong, clear voice of the prompter directing the dancers through the mazes of quadrilles, Scotch-reels, French-fours, and other figures of harmless dances suitable to the guileless manners and the religious character of the participants. Dancing was interspersed with songs and recitations. 'We felt mutually edified and blessed,' writes Elder Taylor, 'we praised the Lord and blessed one another.' So closed a pleasant day, though the morning with its clouds and snow looked very unpromising.

"The morning following they separated, the Pioneers going toward the rising, the others toward the setting sun."

THE first Pioneer celebration in Salt Lake Valley took place on July 24, 1849, two years from the day on which President Young had first viewed the Valley from the mouth of Emigration Canyon. The years following the exodus from Nauvoo had been filled with trials and difficulties and, in many cases, with tragedies for the Latter-day Saints. There was the long journey across the plains, the near disaster of losing all their crops to the myriads of crickets that swarmed over their fields in the summer of 1848, and then the hard and bitter winter of 1848 and 1849. But the spring and summer of 1849 were favorable; there was promise of an abundant harvest, and President Young determined that the Saints should enjoy a day of feasting and celebration. In the account which has come down to us

of the activities of the day, it is apparent that the Saints were as methodical in planning their recreation as they were in planning their work.

At daylight the inhabitants of the Valley were awakened by the firing of "nine rounds of artillery, accompanied by martial music. The brass and martial bands were then carried in two carriages through the city, playing alternately and returning to the bowery (on the Temple Block) by seven o'clock. At half-past seven a large national flag, measuring sixty-five feet in length was unfurled from the top of the Liberty Pole, which is 104 feet high, and was saluted by the firing of six guns, the ringing of the Nauvoo bell, and spirit-stirring airs from the band.

"At 8 o'clock the multitude was called together by the firing of six guns and by music, the bishops of the several wards arranging themselves in the sides of the aisle, with the banners of their wards unfurled, each bearing some appropriate inscription.

"At quarter past 8 the presidency of the stake, the twelve, and the bands went to prepare the escort in the following order, at President Young's house, under the direction of Lorenzo Snow, Jedediah M. Grant, and Franklin D. Richards:

1. Horace S. Eldredge, marshall, on horseback, in military uniform.
2. Brass band.
3. Martial band.
4. Twelve bishops, bearing the banners of their wards.
5. Twenty-four young men, dressed in white, with white scarfs on their right shoulders and coronets on their heads, each carrying in their right hands the Declaration of Independence and Constitution of the United States, and swords sheathed in their left hands, one of them carrying a beautiful banner, inscribed on it, "The Zion of the Lord."
6. Twenty-four young ladies, dressed in white, with white scarfs on their right shoulders and a wreath of white roses on their heads, each carrying the *Bible* and *Book of Mormon*, and one bearing the neat banner, "Hail to our Chieftan."
7. Twenty-four Silver Greys, led by Isaac Morley, patriarch, each having a staff, painted red on the upper part, and a branch of white ribbon fastened at the top, one of them carrying the flag with the stars and stripes, and the inscription, "Liberty and Truth."

This imposing group then escorted the First Presidency from President Young's home to the Bowery.

"The procession started from the house at 9 o'clock. The young men and young ladies sang a hymn through the street—the cannons kept up one continual roar — the musketry rolled—the Nauvoo bell pealed forth its silvery notes, and the air was filled by the sweet strains of the brass band playing a slow march.

"On arriving at the Bowery the escort was received with loud shouts of 'Hosannah to God and the Lamb,' which made the air reverberate. While Presidents Young, Kimball, and Richards, John Smith, Newel K. Whitney and Thomas Bullock were proceeding down the aisle, loud cheers were given, and 'Hail to the Governor of Deseret.' On being seated by the committee on the stand, the escort passed round the assembly singing a hymn of praise, when they also marched down the aisle, and were seated in double rows on each side. The vast multitude was then called to order by Mr. J. M. Grant, and when they were seated, Mr. Erastus Snow offered a prayer of thanksgiving to our Heavenly Father."

I regret that I do not have space

to describe the great meeting that was then held, and to quote from the inspiring sermons of the leaders, but all that will have to be reserved for a later time. The meeting continued for more than two hours; then came the time of intermission.

"The hour of intermission having arrived, Mr. Grant requested the escort to form in procession and the bishops of each ward to collect the inhabitants of their respective wards together, and march with them to the dinner tables, when several thousands of the Saints dined sumptuously on the fruits of the earth, produced by their own hands, who invited several hundreds of emigrants, even all who were in the Valley; and a company who came in during the dinner were stopped, dismounted, placed at one of the tables, and were astonished by the warmth of their reception; two or three score Indians also partook of the repast; indeed, such a feast of the body, coupled with a feast of the soul, has not been experienced on this continent for a length of time.

"At a quarter past 3 p. m., the band and bishops with their banners, the young men and young ladies and the Silver Greys, were formed into the line of escort, and again promenaded round the vast assemblage, singing the songs of Zion, while the Nauvoo bell continued pealing, musketry rolling, and the cannon roaring. President Young declared he had never seen such a dinner in his life. Mr. Rich said that it was a most marvelous thing that everybody was satisfied; and many of the gray-headed veterans from different countries in the Old World united in declaring they had often sat down to the festive board in the United States, England, Scotland, France, Germany, Norway, and Denmark, but had never enjoyed such a day as this. Not an oath was uttered—not a man intoxicated—not a jar or disturbance occurred to mar the union, peace, and harmony of the day."

Such was the manner in which the early Pioneers of Utah enjoyed their recreation.

"THE bow that's always bent will quickly break;
But if unstrung will serve you at your need.
So let the mind some relaxation take
To come back to its task with fresher heed."

—*Selected*

"Straining breaks the bow, and relaxation relieves the mind."—*Selected*

Preserve The Child's Family Life In Wartime

Hazel M. Peterson

Assistant Professor of Social Work, University of Utah

MOBILIZATION of every available resource to preserve and strengthen home life occupies today a position of major importance to all persons who are interested in the welfare of children. The preservation of the child's own home as the basis of the democratic way of life and as the right and natural setting for every child has been for many years the basic principle of all social welfare workers. Gradually through the years, these workers have assisted in developing public and private services designed to strengthen family ties. Mother's Aid, later to be expanded into the Aid-To-Dependent-Children's program, homemaking service for the motherless family, more adequate public assistance programs, day nurseries and day nursery schools, and child guidance clinics are such services which have been developed to support and supplement the home.

Believing that "home life is the highest and finest product of civilization," and "the great moulding force of character,"[1] then the preservation of the home should be one of the major objectives of the present world struggle. Yet the very nature of this war seems to be swee ing aside all that has been do through the years to strengthen an preserve family life. For this is a w of movement, not only on the batt front, but on the production fro as well. Everywhere America is c the move—hundreds of thousands men into active war duty; wive sweethearts, mothers to army an navy stations to spend those last fe days with their men before they a called abroad; hundreds of famili to war production zones, seeking em ployment; and hundreds of wome from homes to the factories. Wit the acceleration of war productio and the ever-increasing number men being called into active servic more and more women will leave t home to take their battle stations i work service of every kind. I chemical laboratories, in the mun tions plants, in the tool shops wome have donned coveralls, buckled o masks, and picked up the jobs the men predecessors have left.

With women taking the places men in civilian jobs and meeting th labor emergency in war industr what is happening to family life Specifically, are children of workin mothers being given adequate care Are their homes being maintaine intact? Reports from juvenile judge everywhere indicate that the inc dence of delinquency is increasin There is more petty stealing, mo children are running away fro

[1]Principles of Child Welfare, set forth at the first White House Conference on Child Welfare, called by President Roosevelt in 1909. (*Senate Document*, Vol. 13.) This principle has been reaffirmed in the three succeeding White House Conferences of 1919, 1930, and 1940.

home, more sex delinquency, more requests for services to unmarried mothers. Stories of shocking neglect of children of mothers at work are daily coming to the attention of children's agencies. These are some of the inevitable consequences of disruption of family life and would indicate that many children are being deprived of adequate care.

WITH both parents working out of the home, meals are often haphazard, parents are too tired to give their children proper physical care; and habit training, so essential to wholesome personality development, is grossly neglected. Out-of-school hours are completely unsupervised, and many children are locked out of the home until the parents return from work. Other children, particularly those of pre-school age, are locked in the home with no older person to care for their needs, even when the parents are working the night shift. In one of our Utah communities, parents are leaving their children on the doorsteps of the school building as early as seven o'clock in the morning and not calling for them until six o'clock at night. In some instances these children have had no breakfast, nor have they been washed and dressed for school. One teacher reported that sick children were sent to school with notes not to send them home as there was no one at home to care for them. One parent could not understand why her ten-year-old son should rebel against having three younger brothers and sisters left in his care while his parents worked. The parents were amazed to learn that the emotional hazards were as great to him as was the physical burden. Certainly no child of this age should be required to assume a load of such adult proportion. The daily papers periodically carry stories of tragedy to children who have been left for many hours without adult care. Nearly every day complaints are being filed with probation officers of our juvenile courts, by neighbors of families in which the mother is working, charging neglect of children. Investigation of these complaints shows that the working parents have made no arrangements for the care of their children of pre-school age, trusting the neighbors to look after them.

Day nurseries and child-placing agencies, the country over, are reporting a marked increase in the number of applications for child care, particularly from working mothers whose husbands, for various reasons, are away from home. Many of these applications are for twenty-four hour a day care for very young children. Group care and day care in foster homes are very difficult for children, as they require the child to adjust to two sets of living conditions every day. But, difficult as these conditions are, they are not nearly so threatening to the child's emotional development as is foster home placement. This type of care means that children are placed in boarding homes which, in all probability, indicates a broken home.

In every community where great numbers of requests are being made for this kind of care, careful examination should be made into the reason for these requests. If employment practices are at fault and women with small children are being enticed into industry, employers should be encouraged to exhaust all

other sources of labor supply before recruiting workers from mothers of families. If there is no other source of supply it may be that war production plants can cooperate with community welfare agencies to see that these mothers are given only day shifts so they can spend their evenings with their children.

AN excellent recommendation, which has come to us from the United States Children's Bureau, on this problem is to establish a family counseling service in every community where there are large industrial plants.[2] The particular form this service should take in any community should be determined after careful study of the best means of making it available to parents. It may be set up as a part of the local child care agency or, lacking this, in the office of the county department of public welfare.

All mothers who are planning to enter employment should be encouraged to use this service in order to help them think through their plans so that the best welfare of the entire family may be served. Many mothers who have no desire to work, but feel pressed to do so, may be helped to remain at home. Others who cannot arrive at this decision can be assisted to make such plans that will insure adequate care for the children; and beyond this, will make it possible for mothers to have some association with their families every day.

To place children for twenty-four hour a day care is to deprive them of the love and affection of their parents, which is rightfully theirs. The are certain intangible qualities in t child's own home for which the are no substitutes. His family t should only be broken after an haustive study indicates that maintain them will prove too structive to him. As noted abo he is entitled to live with his ow family; it is his right and natu setting. If war is being waged preserve democratic civilizatio then to undermine and destroy fa ily life which is basic to this civ ization, in order to produce t weapons of war, is to destroy the v goals for which we are fighting. such a cost should mothers lea their children, particularly moth of small children, to become wa earners?

It is true that many mothers not seek employment unless there a pressing economic need. It equally true that many do so becau they feel a deep need to serve th country. Others are lured by t high prevailing wages in indus which will provide the luxuries t reduced family budget, during t depression years, could not allo Still others are lured by the prosp of a career in a hitherto closed fie It would neither be democratic n wise to set up barriers to prohi any mother from exercising her rig to work in Government war wo If she is banned from working the she will seek the lesser paid positio of clerks, waitresses, taxi drivers, the persons in these positions lea for better paid jobs in plants maki war materials. Mothers themsel must, in the last analysis, determi whether they will enter employme and leave their children to the c of others, or whether they will

[2]Lundberg, Emma O., "A Community Program of Day Care for Children of Mothers Employed in Defense Areas." *U. S. Children's Bureau Bulletin*, 1942.

main at home and care for them. Whatever a mother chooses to do, every community has a responsibility to see that the welfare of all children is safeguarded.

IF the mother is the sole support of her family and would prefer to care for her children than to seek employment, community resources should be available to provide her family with adequate assistance of every type. To assist a family of children to develop into fine adult citizens of integrity is a full-time job and worthy of an adequate income to any mother who is employed in this undertaking. Full provisions should be made by the Federal Government to see that the economic needs as well as adequate medical care are provided for wives and children of fighting men and men injured and killed in war service. For mothers of children whose fathers are dead or have deserted or who are incapacitated, adequate assistance should be available from state and local departments of public welfare. A mother cannot be expected to remain at home to care for her children if the assistance granted is so meagre that it does not provide the basic essentials of living, when she can earn an adequate living in war production and at the same time satisfy her desire to be of service to her country. Mothers who seek employment because of a patriotic motive must be helped to realize that one of the best services they can render to the nation is to provide for their children the security of a happy home life which is so essential to integrated personality development. Moreover, knowing that their children are safe at home will contribute to the morale of the absent fathers, thus enabling them to do a better job, whether they are on the battle field or in the factory. Whatever the motive that prompts a mother to work, her first duty is to her home and children. As President Roosevelt has said, "All Americans want this country to be a place where children can live in safety and grow in understanding of the part that they are going to play in the future of our American nation.

"If anywhere in the country any child lacks opportunity for home life, for health protection, for education, for morale or spiritual development, the strength of the nation and its ability to cherish and advance the principles of democracy are thereby weakened."[3]

[3]Quoted by Katharine Lenroot: "A Message From the Chief of the Children's Bureau." *The Child*, January 1942.

"EACH person is what he is largely because of the influences spread around him by his parents and others in the plastic first years. It is well to know how vitally determinative is the handling of the baby's mind, including its emotional content, during the early months of his life when he is helpless."—from *Mothercraft*.

Children In Wartime

Rulon W. Clark

Judge, Juvenile Court, Salt Lake City, Utah

OUR position in the war becomes more of a reality as our sons, our brothers, and our fathers are taken away into this great conflict. The grimness of it comes as we hear of the death of those of our loved ones who give their lives for the great cause of democracy.

Sorrow, sacrifice, and heartaches will come into the lives of many of us. The full significance of it all may not be felt by the children of this generation, but its mark will be indelibly impressed upon their lives. They are the ones who in the next decade will have to carry the burdens of society. What they will become and how well they will be able to assume these responsibilities will depend in a large measure upon the care and training they receive in childhood.

A united effort must be made to protect our young people and surround them with the influences that will encourage and foster the development of strong characters, that they may become useful citizens. We must continue to study and plan to improve our educational, health, and welfare services so that our children may have the opportunity to develop into the kind of citizens we must have to maintain this democracy.

The keynote to our social trends was sounded by President Roosevelt in his address to the White House Conference when he said: "If anywhere in the country any child lacks opportunity for home life, for health protection, for education, for moral or spiritual development, the strength of the Nation and its abilit to cherish and advance the principl of democracy are thereby weakened.

The leaders of our state admini tration are trying to direct the re sources of our state to the welfare c youth as well as to the winning of th war. Our community leaders in so cial welfare are trying to coordinat the activities of groups into a wel rounded program for the good of a concerned. The Church leaders ar doing all in their power to direct th lives of Church members into clea living and right thinking.

The nation, the state, the Churc the schools, and the communit must continue their untiring effort but we must not lose sight of th fact that the home is the cradle o our civilization. Therein is th foundation of life's structure laid and upon the parents rests th greatest responsibility for the futur generation.

THE great national emergency nov in existence is disrupting man of our homes. Fathers and sons ar taken into service or leave home t enter defense projects. Daughter are going into employment and i many cases mothers of young chil dren are entering into some form o employment. This disruption of th home life is one of the most deva tating influences caused by the wa It is bad enough to lose the fathe brother, or even the sister out of th home, but when the mother leave home ceases to be a home. It ha been rightfully said by one of ou

leading social thinkers, "Let us keep mothers with young children in their homes, if possible."

It was said by Paul in his epistle to the Romans: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" If this is true of the Gospel, is it not also true of the teachings and training so vital in the early years of life which can be found only in the home?

Children must be taught to properly care for themselves under the varying situations of life. They must be taught to observe the proper laws of health rather than to satisfy the physical appetites to indulgence. If they are not taught to respect the property rights of others while in youth, they can hardly be expected to respect them when they get older. And if they have not learned to respect the rights of others, they come in conflict with the law and have to appear before the courts of the state. The mother is the person best suited to give this training early in the life of the child, and the home is the best place to receive these important lessons. If the mothers are out of the home working, or are away for other reasons, it is very probable that the training will be neglected.

It is true that there is a real temptation before us at present with jobs and money in apparent plenty. Many of us feel the urge and perhaps the need of working while money is available. But it is a short-sighted program when children are neglected. It is better to continue making sacrifices and give the children the proper start in life. Our children are entitled to the best we can give them, and we as parents are obligated to create and maintain the best home situations possible.

A short time ago, it became necessary for the Court to place both the father and mother of two adolescent children in jail for improper conduct. Both parents had been drinking and were intoxicated in the presence of the children. The mother had numerous men in the apartment and had engaged in drinking parties with them. Conditions of neglect and disgrace of this kind make adjustment in school and society very difficult for the children.

Even more recently a mother sat in Court with her fifteen-year-old son and asked the Court to sanction her telling a lie to a public official to gain what she thought was a personal favor. She said that she felt it was all right to tell lies to gain advantage. With examples of this kind set before the child, what attitude toward honest and fair dealing can be established in the mind of the child. Every child is entitled to examples of honesty and decency on the part of its parents. The child has enough trouble making his adjustment in society when parents do the best they can to set proper examples and try to teach him correct principles.

THE war conditions have created feelings of uncertainty and insecurity in the minds of most of the people. Some of the breadwinners have had to give up their jobs to enter

the service of our country. Some have given up their jobs voluntarily to enter the defense program where better wages prevail. Some who in the past have been unable to get steady employment have been placed in jobs where they earn more money than they have ever earned. These conditions effect people differently. Some who have had to curtail their spending have felt to complain and find fault, and some have become resentful. Others who have had more available money are spending it unwisely, are acquiring extravagant habits of living and are going into debt. These conditions are now and will continue to be a disturbing influence in the minds of children.

Now, more than ever before, the great responsibility of helping children keep their balance emotionally rests upon us as leaders and as parents. Children should not be left in conditions of insecurity, uncertainty, and fear. Where adverse and unusual conditions come into the household, the adults should help in the adjustments so that no great damage will result to the children. Fears, especially, should be avoided and kept out of the minds of children. Unless those fears are intelligently handled in the child's thinking, they may have a very lasting and damaging effect.

Children, as a rule, are willing to make sacrifices in times of need if they are acquainted with the true situation. They should be taught that we are now in a national emergency and that the efforts of all of us are necessary to come out victoriously and preserve the liberties we so deeply cherish. If they catch this spirit from their elders they too will forego many of the pleasures they have enjoyed. They like to feel that they are an important part of a great cause. They catch the spirit of the adults; and if there is adverse criticism or fault finding, they too assume the same attitudes. On the other hand, if the spirit of loyalty and cooperation is manifest in the home, the children acquire these attitudes.

IN this present condition of emotional unrest, there is one condition that is being forcefully brought to our attention and needs careful consideration. There seems to be a tendency for young people, especially, to assume a careless attitude toward their moral conduct. There is a "letting down of the bars" so to speak. They become a little more venturesome and a little less careful of what they do and say. They may become a little less strict in what they do, assuming the attitude as expressed by some, "Oh, well, what does it matter anyway. We don't know where we are going to be on what we may have to do in the future." Such an attitude may lead many of our young people into serious trouble. Let me illustrate by the following example:

A seventeen-year-old girl of good looks, trim figure, and of a good family requested of her parents that she be permitted to go to a public dance. She said she was old enough to take care of herself and there was no danger of her doing anything that was wrong. At the dance she met a young man who was good looking and courteous and with whom she enjoyed talking and dancing. He requested the pleasure of taking the girl home and satisfied every rule of decorum that could be desired. At

the conclusion of the visit he made a future date and again was very considerate of the girl. He won her confidence, became somewhat intimate, and began taking some liberties; but at her request, he desisted and acted the perfect gentleman. On the next occasion out they went to a beer parlor and had a glass of beer, and then they and another couple went to the young man's apartment. They visited for a while, and then the visiting couple left. There was some "wooing," and when the young man started to get "fresh" he was told to stop, which he immediately did. The girl thought she was well able to handle the situation and felt no sense of danger in going to her friend's apartment. On the next occasion, however, when they were left alone in the apartment he did not stop when she told him "he must not do that." She found herself in a condition where she was completely overcome. She did not dare to scream for fear the police would be called and a scandal would result. She tried to fight her way out, but was not strong enough. When she came out, she was a badly damaged girl both physically and morally.

It is true that we must have confidence in our young people and permit them to go out to parties and socials and to meet and associate with others of the opposite sex. But in doing so, there should be great care in the selection of companions and the places where the associations take place. The girl referred to above said that she did not dream that any man could be such a beast. Because she was innocent and trusting herself, she had assumed that all others would be the same. She said she had meant nothing in her "wooing" a little, and thought nothing serious would come out of it. Many of our young people have the same attitude, and therefore great care should be taken to instruct and help our youth select proper companionship. The transient or the unknown person seems to have a strange allurement for youth. Probably it is because they feel free to say and do things in their presence that they would not do with the local person. Mothers might well help their children to see the advantages and safety of association with good substantial persons and families that are established in the community.

There are many strangers within our midst due to the service training, the defense program, and the employment now available. I do not suggest that we shun them or stay away from them, but I do feel that our young people should be helped in their thinking and in their association with them. We might well prevent many unhappy conditions by exercising proper precaution before damage is done. Let me offer again the suggestion that our Church and our schools furnish the best opportunity for the development of social contacts and recreational programs. They may not carry quite the thrill of the unknown contacts, but they supply that stability and security that are so important in the lives of our young people.

I hope that our leaders and parents will sense fully the responsibility that is ours in directing the lives of our young people. We need not hesitate or apologize in the teaching of those fundamental truths of the Gospel which our fathers gave so much to secure for us. In them we can find security and peace.

In Retrospect

CHAPTER VI

RELIEF SOCIETY EDUCATIONAL WORK

President Amy Brown Lyman

MY seventeen-year service in secretarial work on the General Board of Relief Society—two years as assistant secretary (1911-1913) and fifteen years as general secretary (1913-1928)—proved to be a rare and many-sided opportunity for me, and one of the pleasantest experiences of my life. Ten years I served under the presidency of Emmeline B. Wells (1911-1921), already referred to in the preceding chapter, and seven years under that of Clarissa S. Williams (1921-1928). I traveled with these two leaders extensively, carried on official correspondence for them, attended to their many personal and official engagements, and, under their direction, to the numerous details connected with the office and with the Society in general. The daily, intimate, personal contact with them was a constant joy and inspiration. They were pleasant and congenial, and very appreciative of every effort made in their behalf and in behalf of the organization. The close association I had with their devoted counselors and with the splendid and able women who made up the Board was also a source of pleasure and satisfaction.

Another privilege a general secretary has, and which helps to compensate for long hours of work in connection with business details, correspondence, reports, figures, statistics, and other routine work, is the broad contact such a position affords with the faithful Relief Society stak presidents and their aids, and witl officials and workers of other organ izations and agencies working in th same field. An outstanding featur of Relief Society work from the be ginning has been the comradeshi and love that exists among the mem bers of the organization.

Clarissa Smith Williams, th sixth general president, had a uniqu and unusual background in Relie Society work, which was a great as set to her and to the organization She had served nine years as gen eral treasurer and eleven years a first counselor in the general pres dency; and before becoming a mem ber of the General Board she had since her girlhood days, held prac tically every Relief Society office i the ward and in the stake. Born brought up, and educated in Sal Lake City, she was the first nativ Utahn and westerner to hold th position of general president, th other presidents all being convert to the Church and easterners b birth. She was the daughter o George A. Smith, who was a cousi of the Prophet, Church Historian counselor to President Brigham Young, and one of the original Pio neers of Utah. Her mother wa Susan West Smith. From her fa mous father she inherited her goo judgment and wisdom, her progres sive spirit and broad sympathies, a well as many other fine qualities o leadership. Her practicability an

thrift she inherited from her modest, industrious mother.

Sister Williams was intelligent, well read, and had traveled extensively. She was a large, fine-looking, dignified, motherly woman—cultured, kindly, gentle, and lovable. Outstanding traits of all of the Smiths are their great sympathy and their tenderness of heart. Many people have experienced the love and kindness of her brother, President John Henry Smith, and her cousin, President Joseph F. Smith, who were both great-hearted men and as tender and affectionate as women, as are also many of their descendants. These qualities were a part of her makeup. She was beloved by her Board, with whom she loved to share her honors, and by every member of the office staff, especially because of her appreciation of their gifts and qualifications and because of her consideration for them and their work. She was generous and fair, and the soul of honor in dealing with all of her co-workers. As a public speaker she was interesting and convincing. She was also entertaining and dramatic.

Probably her greatest contribution to Relief Society work was her knowledge of its every detail. She was familiar with all the problems —she knew the questions and many of the answers. She was a thorough business woman and an able executive. It was largely through her efforts that the business affairs of the organization were put on a sound foundation. She was forward looking and progressive, which helped materially in the advancement of the work. It was her desire that all that the organization had gained and developed be preserved, but that it should grow and progress and be able to meet effectively the new problems and situations in the changing world of the day. She felt that the Relief Society women should look to the future as well as to the past. She constantly advocated more complete plans and better methods in family welfare work, and was quick to recognize any improved method of helping people out of trouble. She was deeply interested in maternity and child-welfare work, and it was largely through her efforts that the interest on the wheat fund was set aside for this purpose. She was also responsible for the establishment of memorials in honor of past presidents.

Sister Williams was the mother of eleven children—eight daughters and three sons. Their family life was ideal. Theirs was a hospitable and beautiful home, and Sister Williams was an ideal hostess.

DURING my years as secretary, I had the opportunity also of taking part in the many interesting developments and expansions of the work which were undertaken by the Board, some of which will be mentioned in this and the succeeding chapter. With new and adequate headquarters and increased revenue (the membership dues having been raised in 1913 from ten cents to twenty-five cents), the General Board was now better able to strengthen the splendid work already established in the fields of education and welfare and to branch out into new allied fields; and with modern office equipment and additional clerical and other help, it was able

REPRODUCTION OF BRONZE MEDAL

Presented to Relief Society in 1915 by officials of Pan Pacific Exposition, San Francisco, California

to extend and enlarge its service to the stakes and wards.

In 1912, a temple and burial clothes department was established. The Woman's Cooperative Mercantile Institution which had been located, respectively, in the Constitution Building across from Z. C. M. I. (1887), at 123 East First South Street (1890), and at 47 South West Temple Street (1912), had carried a limited supply of such clothing for sale locally, but was desirous of discontinuing the service and appealed to the General Board to take it over. The important project of supplying temple and burial clothing was developed under the able direction of Counselor Julina L. Smith, and it has proved to be a blessing to the people of the whole Church.

In 1913, a Relief Society Home was established for the temporary lodging of women and girls seeking work in the city, in connection with which there was an employment bureau. After seven years, and when the Beehive Home for Girls was opened (1920) by the Y. W. M. I. A., the Relief Society Home, which had met a temporary need, closed its doors. During this same year the Relief Society was benefited by the action of the First Presidency in appointing a correlation committee whose duty it was to correlate the work of the various auxiliary organizations, to regulate study programs, eliminate duplication, and arrange for stake conventions for the five auxiliary organizations.

In 1914, a Relief Society choir was organized for the purpose of furnishing music for Relief Society general conferences. The same year (1914) a uniform course of study was adopted, and weekly meetings instituted throughout the organization. The new study course superseded the commendable miscellaneous educational outlines and lectures which each stake had provided for its own use. It was prepared by the General Board and published the

first year in a monthly bulletin which was sent out free of charge.

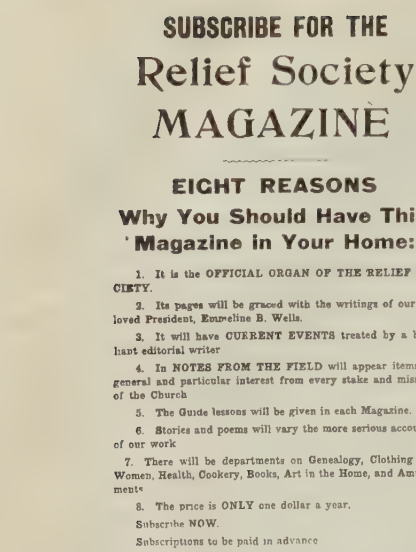
In the interest of further uniformity and with the view of increasing the value of the organization to its members, weekly meetings were recommended, and the educational work was arranged and prepared for four meetings a month covering a ten-month period, the two summer months being left open except for a monthly work-and-business meeting. Previous to this, it had been customary in some localities to hold semimonthly meetings only. The next year (1915), Tuesday was designated as Relief Society meeting day, and ward and branch organizations were advised to meet regularly on this day.

The most important subject in the new course of study was genealogy, with testimony following this lesson. In connection with this study, special conventions and institutes were held, and temple excursions featured. The enthusiasm and interest created among Relief Society women spread rapidly, and the interest of the whole Church membership was greatly stimulated in this important work which the Society had so successfully promoted and which was featured in the organization for six years—until 1920—when the Genealogical Society assumed full responsibility for the teaching of genealogy and the supervision of temple excursions. Mrs. Susa Young Gates, who was a member of the Woman's Committee of the Genealogical Society and a member of the General Board, was the prime mover in this splendid piece of cooperative work, and she later (1918), in connection with the work, prepared for publication *Surname Book and Racial History*, which was published by the Board and widely distributed.

In the summer of 1915, the genealogical department of Relief Society assisted the Genealogical Society of Utah in conducting an excursion to the International Genealogical Congress held in connection with the Pan Pacific Exposition at San Francisco. A special train carried 265 Latter-day Saint delegates. The First Presidency of the Church and other Church authorities and genealogical workers were a part of the delegation, taking a train just ahead of the party. The Relief Society delegation was headed by President Emmeline B. Wells, then in her eighty-ninth year. The Utah genealogists on Utah Genealogical day created a great deal of interest when they gave a demonstration of class instruction in genealogy. "Pioneer Reminiscences," an address by President Joseph F. Smith, was the outstanding feature of this program. At the close of the convention, the Utah Genealogical Society and the Relief Society were both presented with bronze medals by the Fair officials.

Further interest in genealogy and temple work culminated in a penny temple fund of $12,072.33 which was presented to the Church in 1916 by the Relief Society women, who had raised this fund as a gesture in the interest of temple building. A memorial temple grant was later established, the interest of which is used annually for temple work for women.

Other interesting divisions of this first course of study were: Home Ethics and Gardening; Literature, Art, and Architecture; and Handwork. The course in Gardening,



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which was under the direction of Jeannette A. Hyde, developed into a movement for adequate home kitchen gardens; and later, during World War I and the depression which followed, the movement extended into a huge food production and conservation program, including the production of fruit and vegetables, the preserving of the same, and the raising of wheat and potatoes. A carload of pressure cookers was purchased and distributed by the Relief Society to facilitate the work.

The course in Art and Architecture, sponsored and prepared by Alice Merrill Horne, stimulated interest in these fields and resulted in visits by Relief Society women to interesting buildings and to art galleries and art exhibits. In connection with the course, a book was written and published by Mrs. Horne, entitled *Devotees and Th Shrines*.

The course in Literature, prese ed at the same meeting as the cou on Art and Architecture, was ranged by Elizabeth S. Wilcox a myself. This was the beginning the excellent literature departm which has grown and develop and has proved to be a great cultu aid to the women of the organi tion.

With four weekly meetings month, one whole session was aside for sewing or other handwo which has always been featured the organization, and for the tr sacting of business.

IN connection with the educatio work, the Relief Society join the other Church auxiliary org izations (in 1917) in introduc and developing courses in teach

training, the object being to improve class teaching in the organizations by giving every person who was called to be a teacher an opportunity to understand and apply the fundamental principles of teaching. Teaching helps have continued through the years, and have greatly enhanced the courses of study.

Opportunity for stimulating and strengthening the work was provided when it was urged that regular monthly stake board and union meetings be held. Department meetings held simultaneously at the general Relief Society conferences in later years have accelerated interest in good class teaching. These department meetings were recommended by Counselor Jennie B. Knight as early as 1928, and credit is due her for the introduction of this innovation at these conferences.

The uniform lesson work has continued for twenty-eight years. At the outset it was understood that the educational work was to be permeated with the spirit of the Gospel, and this has continued to be one of the aims in all the work which has followed. The educational work has maintained four departments—Theology and Testimony, Handwork, Literature, and a department which has included a study of Home Economics, Social Science and related subjects, the latter including many phases of human relationships and welfare activities with special reference to home and family life. The educational work has been a great boon to the members of the organization, giving them almost unlimited opportunity for intellectual and spiritual development.

In the fall of 1913, when it was decided to prepare and send out to the stakes a uniform course of study, free of charge, the question arose as to how to finance the project, as there were no funds available in the treasury. The proposed plan was to use a prospectus in the form of a guide containing the announcement and a set of bare outlines, to be followed by a monthly bulletin of sixteen pages in which the lessons would be developed. Each issue was to consist of 12,000 copies to be distributed through the stake boards. It was estimated that the cost would be approximately $175 per issue. Susa Y. Gates was designated as editor, to procure, arrange, and edit the lesson outlines and a few additional features, and Jeannette A. Hyde and I were appointed as business managers to raise the necessary funds to publish and mail the periodical. We decided that the best means of financing the publication would be to obtain advertisements to be placed in it. We therefore set out to carry out this plan. We were very inexperienced, and when some of the business houses which we approached doubted that the project could succeed, we began to wonder about it ourselves. We persisted in our efforts, nevertheless, and were rewarded with success. It was necessary, however, for all the work in connection with this periodical to be done without expense; and with the help of our children we wrapped and mailed the *Bulletin* each month during the year.

While the stakes had prepared their own educational work in a splendid and satisfactory manner and had succeeded well, they welcomed the new plan and hoped that in some way arrangements could be made for it to become permanent.

THE *Woman's Exponent*, owned and published by Emmeline B. Wells, which had generously served as a medium for the Relief Society for forty-two years, ceased publication early in 1914, and the *Bulletin*, which had been temporary, was expanded in 1915 and became *The Relief Society Magazine*—a publication

Board and stake presidents, the mat ter was thoroughly discussed. Th stake presidents, as well as the Ger eral Board, were very anxious tha the price remain at $1, and with thei usual loyalty and resourcefulnes they helped to work out a new ar rangement whereby subscriptio agents' fees of ten percent would b

WATKIN'S GLEN NEAR CORNELL CAMPUS

Left to right: Amy Brown Lyman, Emma A. Empey, Edith Smith (Patrick), Emi Smith (Walker), Jeannette A. Hyde

at that time of forty-four pages, the first number of which appeared January 1915. Definite space was devoted to lesson work.

Just as the *Magazine* was well on its way to independence, the increased price of paper and other materials, due to World War I and the depression which followed, caused a deficit, and it seemed imperative that the subscription price would have to be advanced, a step which had been taken by most magazines throughout the country. At a conference meeting of the General

eliminated and their work take over by stake and ward president The tentative plan also contempla ed a concerted effort to increase th subscriptions to a number equalin three-fourths of the Relief Socie membership. Through the sustaine help of stake and ward presider and other volunteer workers, an through careful economy in the o fice, the subscription price of t *Magazine* has continued at the or inal figure of $1, although the Mag zine has since been increased to se enty-six pages per issue, and althou

we now face increasing costs incident to the present world war.

Since for twenty-eight years I have been associated with the business department of the *Magazine*, and for parts of two years have served as editor, I have loved and been interested in the publication; it is as a dearly-beloved child to me.

In 1914 and 1915, the General Board recommended that the wives of mission presidents throughout the Church be officially appointed and set apart as Relief Society mission presidents, to supervise the work already organized in the missions, to effect new branch organizations, and to insure closer cooperation between the missions and the General Board. Dr. Romania B. Penrose, a member of the Board who had recently returned from a four-year mission in Europe where her husband, President Charles W. Penrose, had presided over the European Mission, urged this action. She felt that placing this responsibility definitely on these sisters would insure increased growth in the work. While in a few of the missions this step had already been taken, it was not the universal practice, and in most of the missions the wife of the president limited her Relief Society activity to the branch in which the headquarters were located. It was soon found that with these appointments the work began to grow and increase in the missions, and regular and complete reports were available to the Board.

In 1915 a circular of instructions in pamphlet form was issued by the General Board, which included a brief history of the organization and instructions for officers and other workers. One thousand copies of the circular were distributed, and it was included in the March 1915 issue of the *Magazine*.

Uniform ward record books and visiting teachers' books were introduced in the Society in January 1916, which helped materially to standardize not only record keeping but the work itself, and to make definite and uniform reports possible. Two years later (in 1918), uniform stake record books were adopted. In 1919, a *Relief Society Song Book* was published, with suitable songs for Relief Society meetings and with the music transposed to suit the voices of mature and elderly women.

IN the spring of 1916, the Relief Society was invited to send delegates to a convention of the American Home Economics Association to be held in June at Cornell University, Ithaca, New York. This invitation came about because of the excellent cooperative work being carried on between the Relief Society and a number of western agricultural colleges, particularly their extension divisions which were promoting home economics education.

Just as the Relief Society had become known in national peace, temperance, and suffrage circles, it was now known among those groups fostering adult education in specific fields, such as genealogy, home economics, and later in family welfare education. It was very interesting for this home economics group, which was struggling to get its work before the public, to learn that in 1191 branches of the Mormon Relief Society there were extension classes in home economics held monthly.

When I was appointed one of the

three delegates to this convention I was particularly pleased, for going back to Cornell University and Ithaca, where I had spent several very interesting years and where I had many acquaintances and friends, was almost like going home. The other delegates were Jeannette A. Hyde and Emma A. Empey. In connection with the convention, we were appointed to visit branches of the Relief Society in the Eastern, Northern, Central, and Western States Missions. When President Joseph F. Smith heard of our proposed trip, of which he heartily approved, he said he would like to have two of his daughters accompany the party, and he asked me if I would be willing to chaperone them. He was especially anxious for them to visit those places connected with early Church history. We were, of course, more than delighted to be accompanied by these two charming young girls, the Misses Emily and Edith Smith.

The convention covered many subjects, including foods, clothing, housing and sanitation, health and hygiene, and the promotion of extension classes. The Utah delegates took an active part in the round-table discussions.

While in Ithaca, we were house guests for the entire five days of Dr. Ernest W. Schoeder, professor in charge of the famous hydraulic library of Cornell University. His automobile was at our disposal any time we were left free from our many engagements. We were also entertained at dinner at the home of Professor and Mrs. C. L. Crandall. Doctor Schoeder is a close personal friend of Dr. Richard R. Lyman. They worked side by side for several years in the graduate school of Cornell University, and Doctor Crandall, professor of railroad engineering at Cornell University, had been one of Doctor Lyman's teachers.

Leaving Ithaca, our party went directly to New York City, where we held our first Relief Society conference. Other conferences followed at Brooklyn, Baltimore, Philadelphia, Washington, D. C., Boston, Lynn, New Haven, and Toronto, Canada; and on the return trip at Chicago, Milwaukee, St. Louis, Independence, and Denver.

At South Royalton [Sharon, Windsor County], Vermont, we visited the birthplace of the Prophet Joseph Smith on the old Smith farm, where a monument to his memory has been erected by the Church; we stayed at the cottage which stands on the exact spot where he was born.

Following is an extract from a letter I wrote at the time to President Joseph F. Smith regarding this sacred spot:

After dinner we took a walk over to the old site where the Mack house stood, saw where the old hearth and cellar were built, and the remains of the old flower garden. Whether this was the place or not, we imagined that it was here that Joseph Smith [Senior] courted and won the romantic hand of Lucy Mack. We discussed the matter, and all of us felt the spell. The whole thing was accentuated by a beautiful moon, which made things almost as bright as day. We wandered back to the old well where we had a refreshing drink. As we walked around the cottage we could see in our mind's eye the little boy Hyrum playing about these grounds. We saw the old stone step where we imagined he sometimes sat and ate bread and milk out of a wooden bowl, using a

pewter spoon, or bread and berry jam, as other New England children were wont to do.

Everything seemed so sacred to us. We sat on the porch a while and then decided we wanted to gather round the old hearthstone. We could imagine Lucy Mack Smith sitting here by a log fire, bathing the baby Prophet, and the dear little boy Hyrum waiting upon her, and leaning upon her shoulder in turns. We thought of the cold, bleak night when the Prophet was born, and wondered how they managed to keep warm.

After chatting for a while we sang, "Joseph Smith's First Prayer," and other suitable hymns. I can assure you we will never live long enough to forget this wonderful and impressive night. . . .

Today we shall visit the old schoolhouse, the farmhouse, the sugar mill or house, and the groves surrounding this sacred and historic spot.[1]

At Palmyra we visited the store in the upper rooms of which the first edition of the *Book of Mormon* was printed. We also had the privilege of meeting Mr. Pliny P. Sexton, the owner of the Hill Cumorah. We were then taken by auto out to the Hill Cumorah and to the Smith farm where the home built by the Smith family in 1824 still stands. Brother Willard Bean, in charge of the farm, took us all about the place and over to the Sacred Grove—one of the most beautiful spots that can be imagined, some of the trees standing 200 feet high. I think we were more impressed with this grove than with any other spot connected with the visit in this locality, for it was here that Joseph Smith as a boy made his first appeal to heaven. Our next stop was at Kirtland, Ohio, where we visited the Kirtland Temple, owned by the Reorganized Church. We saw the old Mormon cemetery, which is well kept, also many of the original Mormon homes. The house owned by the Prophet, in which his son Joseph was born, was still standing and at that time was used for a store.

Enroute from Chicago to Independence, we stopped in Nauvoo, crossing the Mississippi River from Montrose on a small ferry boat which was used to transfer hay, coal, livestock, freight, and passengers. In Nauvoo we visited the temple site and many of the homes of the early Mormons, also the spot where the organization of the Relief Society took place in 1842. We pictured this gathering of only eighteen members in the upper room of the building and wondered if they, or even the founder himself, comprehended the magnitude of the movement thus begun in the interest of women. In the afternoon we visited Carthage Jail—twelve miles from Nauvoo. In and about Independence we were conducted to many places of historic interest by President Samuel O. Bennion, including Richmond and Liberty. At Richmond we visited the old Mormon cemetery where the Church has erected a monument in memory of Oliver Cowdery, who was buried there. We saw the home of David Whitmer, his grave in a city cemetery, also the site where the old Richmond Jail stood. It was in this jail that the Prophet Joseph and the Patriarch Hyrum were imprisoned all one winter. We also visited the site of the Liberty Jail, the basement of which remains as it was at the time Joseph and Hyrum Smith and Parley P. Pratt were imprisoned

[1] *Relief Society Magazine*, Vol. 8, September 1916, pages 515-516.

in it. They spent many months in this dark and dingy cellar place, and it was there an attempt was made to feed them human flesh.

Upon our return after six weeks, President Joseph F. Smith and Presi dent Emmeline B. Wells were botl intensely interested in the details o our trip.

(To be continued)

PORTRAIT OF A PIONEER MAN

Courtney E. Cottam

YOU, who for years have seen the sown wheat sprout,
The green growth head and ripen in the fall;
You, who have known the bitterness of drought
That withers grain when tender shoots are small,

Know life; for you are of life's wheaten stock.
Yours were the dreams of land and sons and home,
And yours the willing hands that cleared the rock
And tree stumps; you it was who plowed the loam.

Not only in God's earth were your seeds sown—
When courage faltered in the hearts of men
And faith waned, you, who had so often known
Despair and failure, took up the reins again.

Now, like stubble left at the harvest's end,
When winter snows lie deep upon the field,
You wait, assured that spring will always send
New life, and autumn give its fruitful yield.

America Needs You Strong

Dr. Rose H. Widtsoe

Department of Home Economics, University of Utah

NEVER before in the history of these United States of America has the subject of nutrition assumed so important a position in the minds of the people of the nation as at the present time. There is no class distinction under our present emergency, economically or socially. All are interested and working for one objective: "the preservation of our way of life." The preservation of the health and stamina of the boys at the front and the workers at home is one of our strongest weapons.

What has brought this great wave of interest and activity in nutrition? It is a subject that, for a quarter of a century, has lain dormant except for the research workers, the nutritionists, dietitians, and students in Home Economics courses in our colleges and universities. The vast numbers of mothers, particularly, have been very apathetic concerning the vital effects of adequate dietaries.

The answer is obvious. The President of the United States, importuned by military officials, leading governmental workers, physicians, dietitians, nutritionists, and social welfare workers, called a national conference in May, 1941, at which nine hundred delegates representing every state in the union gathered at the White House. The President wanted to know what each state was doing to protect the physical well-being of its people by means of the most important single factor in positive health, adequate nutrition.

Reports of surveys indicated that one-half of the people in our country—"a land of plenty"—were malnourished.

What did the medical examinations for the selective draft for military service positively reveal? Out of the first million young men examined 400,000 were rejected, and 200,000 of this number were rejected for causes directly traceable to faulty nutrition.

How can one account for this alarming revelation of the physical condition of the masses? Surely this vast number of people are not suffering from actual hunger in "this land of plenty"?

No one is really suffering the actual pangs of hunger, but they are suffering what is far more vital and always most insidious, coming in like a thief in the darkness, undermining the health and vitality of the subject before the outward symptoms are obvious. This condition is referred to as "hidden hunger." In order to understand the full significance of the expression "hidden hunger" will the reader consider the basic principles underlying normal, adequate nutrition:

Energy Requirement

THE body needs energy every moment as long as life lasts. What is this vital force called energy? As the sun's rays of light shine on the growing cereals, vegetables, and fruits, the elements and compounds in the air, soil, and water are united chemically to form the vast supply of

foodstuffs from the vegetable kingdom. Bound up in these foods are varying amounts of this vital energy which remains inactive until this food is finally used in the body, and thus stored energy is released. With this release comes the power or energy which the body uses to keep the vital functions operating, the heart beating, the lungs breathing, the maintenance of the muscle tone, the energy required for growth and maintenance of adult bodies, and many other requirements for the body when it is absolutely at rest. In addition, this energy gives one his power to do external work. The amount of energy required by a given person depends upon his age, size, and activity.

The energy value of foods is measured by a unit known as a calorie. The foods which have high energy values are the carbohydrates, starches, and sugars, such as cereals and cereal products, flour, bread, macaroni, and sugars and sweets in any form, such as sugar, honey, molasses, preserves, jams, jellies. Fats are the most concentrated of all energy foods. Salad oils, cooking fats, cream and butter, butter substitutes, such as oleomargarine, fat meats, and nuts should be used to meet the energy needs of the body; but it should always be borne in mind, that any excess is apt to be transformed into fatty or adipose tissue and stored in the body.

Children and adolescents seldom store excessive fatty tissue, as they are usually very active and have many uses for energy that the adult does not have. Adults, usually around thirty-five or forty years of age, unconsciously slow up their body activities yet continue their accustomed eating habits. As a result, they soon become overweight. A small increase in weight during middle life is normal, but excessive weight is always a health hazard and should be carefully guarded against.

Protein Requirement

PROTEIN foods constitute the chief building materials for all the soft tissues of the body, such as the large proportionate amount of muscle tissue, the vital organs, brain and nerve tissue; they also form a constituent part of the important internal secretions and fluids of the body, such as the blood stream, digestive juices, and secretions which control the body functions — hormones and catalysts. The reader will be impressed with the important functions of this food requirement.

The body's requirement for protein is also determined by age, size, and shape. The bodily activity would require foods of higher energy value, but not additional protein food.

The growing child needs much more protein in terms of his size than does the adult. The child needs building material, whereas the adult needs protein only for the repair of his body tissue.

The unit of measurement for the protein requirement is a gram. There are approximately thirty grams in an ounce. The unit requirement for growing children is 1.2 to 2 grams and for adults 2-5 to 3-5 grams daily per pound of body weight. Children under one year of age should have 20 to 30 grams of protein food daily; one to three years, 40 grams; four to six years, 50 grams; seven to nine years, 60 grams; ten to twelve years, 70 grams; girls thirteen to fifteen years, 80 grams; girls sixteen to

twenty years, 76 grams; boys thirteen to fifteen years, 85 grams; boys sixteen to twenty years, 100 grams. Adult women should have 60 grams; adult men 70 grams daily.

The best sources of protein foods are milk, eggs, meat, peas, beans, lentils, nuts, and whole grain cereals. At least one-half of the protein in the diet of growing children should come from animal proteins such as milk, eggs, and meat. Such proteins are complete, which means that they contain all of the building material necessary for growth. Protein foods from the vegetable kingdom are lacking in one or more of the essential building materials. Protein foods from the vegetable and animal sources should be used together because one kind will supplement the other, thus making all complete. Custom has established this principle by serving meat with potatoes, bread with milk, and cheese with macaroni.

Protein is not stored in the body after maturity is reached as is fatty tissue, so the daily diet must include the amount needed by the body.

Excessive protein serves no good purpose in the body, but taxes the organs of elimination. The many vital functions of protein in the body make it imperative that a liberal amount of good protein be included in the diet, but an excess is of no value and may be actually harmful.

And while the sources of protein are numerous in both the animal and vegetable food groups, milk is the most important single food. Not only does it contain the best quality of protein, but the protein is in a form most easily and most readily used by the infant and growing child. Not only does milk contain this fine quality protein so much needed for growth, but it is also a source of three of the important vitamins, the best source of calcium, and a good source of phosphorus—the two minerals from which the bones and teeth are built.

Milk should form a liberal part of every growing child's diet. It should be remembered that rapidly growing boys and girls from twelve to twenty years of age should receive from one and one-half pints to one quart of milk daily. They are building bone tissue very rapidly, and it is imperative that these bones should be strong.

Mothers should make liberal use of milk in the family diet. They may use it in the preparation of custards, soups, cereals cooked in milk, scalloped vegetables, meat and fish baked in milk, cottage cheese, and frozen desserts.

Mineral Salts

JUST as the body needs protein for growth and maintenance, so does it need each of at least ten minerals as tissue building material. The need is naturally greater in the growing child because of the new tissue that is being built, but even in adults there is a natural, constant loss of minerals due to the wear and tear which is always taking place.

The body's needs for minerals are varied—the principal ones being, building material for bones, teeth, hair, and nails; constituents of soft tissue, such as the muscles, nervous tissue, blood and glandular secretions. A second vital need for minerals is their use as body regulators, such as controlling the heartbeat, helping the lungs to breathe, maintaining a slightly alkaline blood

Foods Rich In[1]				Other foods good for mineral salts
Calcium	Phosphorus	Iron	Iodine	
Milk	Cheese	Egg yolk	Sea foods	Nuts
Cheese	Egg yolk	Leafy vegetables	Iodized salt	Legumes
Vegetables, esp. leafy ones	Milk	Meat, esp. livers	Vegetables, fruits and grains from non-goitrous regions	Dried fruits
Egg yolk	Meat	Whole grains		Fresh fruits
	Whole grains			Vegetables

stream, making possible the exchange of body fluids, the clotting of the blood, giving to the muscles their power to expand and contract, and giving to nerves their normal irritability. Iron and iodine assist in the oxidation of foods whereby the energy is released for bodily activities.

Mineral elements are apt to be lacking in the average American diet, especially calcium, often iron, and in Utah and other goitrous regions, iodine. Unfortunately, much of the mineral salts are lost in careless cookery. Minerals are readily soluble, and when vegetables are cooked in water and the water thrown away, thirty-five to fifty percent of the minerals is lost.

Much of the important food value of fruits and vegetables is in the peelings. Wherever possible, such foods should be cooked with the skins on.

It is not necessary to remember the exact amounts of the various minerals that should appear in the daily dietary, as different persons absorb and utilize them more or less completely. The best safeguard is to be sure that the daily dietary contains an abundance of the best food sources. An excess of minerals will do no harm, but an adequate amount is extremely necessary for good nutrition.

[1]L. Jean Bogart, *Nutrition and Physical Fitness*, page 208.

The Vitamins

THERE is no doubt that the most dramatic chapter of nutrition has to do with the vitamins. It is only recently that the identity, functions, and food sources of the various vitamins have become known. Experimental work both in the chemical and biological laboratories extending over a quarter of a century has been necessary in order to discover the identities and functions of these vital food factors.

There are six vitamins that are definitely known—A, B, or Thiamine; B_2, G, or Riboflavin; C, or Ascorbic acid; D; E; and K. Other important substances appear to be a part of the Vitamin B complex. There are others that are not yet completely established.

The functions of each vitamin are, in a way, specific, but they are also interrelated in their effects. They are all body regulators, different in their effects from any previously described foods, and are absolutely necessary for normal growth and for the maintenance of health. They appear naturally in most foods, but much of

these substances is removed or destroyed in highly refined foods. Mention is made of a few specific vitamin values.

The units of measurements for vitamin values in foods are the "International Units." Each unit represents a definite small amount of the pure vitamin. Since foods vary in their vitamin content, these measurements at best are only guides to good food sources.

Vitamin A:

1. Promotes growth.
2. Builds up resistance to infection in the respiratory or breathing tracts.
3. Aids in maintaining good eyesight and adaptability to semidarkness.
4. Necessary for proper formation of teeth.

Vitamin B_1 or Thiamine:

1. Promotes growth.
2. Maintains and stimulates appetite and tones up the intestinal tract.
3. Is essential for proper nerve function.
4. Is essential for reproduction and lactation.
5. Prevents the nerve disease, beriberi.

Vitamin C or Ascorbic Acid:

1. Prevents the disease, scurvy.
2. Is essential for growth and maintenance of normal bones and teeth and for the proper healing of wounds.
3. An inadequate amount of this vitamin may result in anemia, hemorrhage, pyorrhea, and certain gum disturbances.

Vitamin D:

1. Prevents rickets in infants and softening of the bones in adults.
2. Is essential for proper utilization of calcium and phosphorus.
3. Is important in tooth structure and the normal maintenance of teeth.

Vitamin E:

1. Exact functions in human beings are not known.

Vitamin K:

1. Essential in the diet to insure clotting of blood.

Foods Rich In Vitamins[2]

A	International units per ounce	B	International units per ounce
Cod-liver oil	17,000	Wheat germ	169-500
Parsley	29,400	Yeast, brewers' dried	49-420
Spinach and chard	6,000	Cereal, with wheat germ added	85
Apricots, dried	3,800	Nuts	14-56
Liver	2,900	Liver, beef	45
Egg yolk, Butter	1,400	Whole grain cereals	30
		Whole grain breads	22
Carrots	1,200	Egg yolk	13-40 (Avg. 21)
Cheese, American cheddar	980	Asparagus, green	20-45
Lettuce, green, leaf	475	Prunes, dried	5-14

[2]Bogart, L. Jean, *Nutrition and Physical Fitness*, pages 255, 256.

C	International units per ounce
Oranges or orange juice	230-235
Lemons	230
Grapefruit	185-200
Peppers	150-350
Spinach, turnip greens	140-300
Cabbage, raw	175
Strawberries	110-140
Tomatoes	78-140
Watercress	140
Peas, green	80-140

D	International units per ounce
Cod liver oil (U. S. P. Stand. 1936)	2,45
Salmon, canned	54-22
Egg yolk	11-66
Liver	10-47
Cheese	10
Butter	2-10
Cream (40%)	2-4
Milk, whole, fresh, untreated	0.5-1
Milk, whole, fresh, irradiated	4
Milk, whole, fresh, metabolized or with Vitamin D concentrate added	12-1

G	Sherman-Bourquin units per oz.
Yeast, dried	200-400
Liver	225-300
Wheat germ, Turnip greens	85
Egg yolk	40-80
Prunes, dried	60

G	Sherman-Bourquin units per oz
Cheese, American cheddar	56
Eggs, whole, average	31
Apricots, dried	30
Meats, average, lean	30-40
Spinach	20-35

Water and Roughage

WATER forms a large percentage of the body weight and performs many important functions. It is an important body regulator. One of its chief uses is as a solvent, and because of this property, it carries the digested foods to various parts of the body where they are finally used. As a solvent, it makes possible the blood stream. It forms a large part of the digestive juices and promotes the flow of these juices. It makes it possible for the urine to carry from the body the waste products, and it helps to regulate the body temperature.

Vegetable fiber or cellulose is not a food material, but since it is necessary to have some indigestible material left in the intestinal tract after the food has been absorbed, some of this material should be included in the diet.

High residue foods are fruits, eaten with skins, vegetables, wholewheat bread, whole grain breakfast cereals such at oatmeal, shredded wheat dark farina, whole wheat.

With this review of the vital food factors, the reader will appreciate what is meant by "hidden hunger." Just food to satisfy the pangs of obvious hunger is not sufficient. The diet must contain foods that will meet the needs of the body which are not so obvious as actual hunger is. "Hidden hunger" is not easily detected until much damage is done. The only way to satisfy the cravings of this unseen and unfelt hunger is to be sure that the daily diet contains enough of the necessary and essential foods.

A GUIDE TO GOOD EATING[3]

Milk	2 or more glasses daily for adults 3 to 4 or more glasses daily for children
Vegetables	2 or more servings daily besides potato (1 raw; green and yellow often)
Fruits	2 or more servings daily (1 citrus fruit or tomato)
Eggs	3 to 5 a week; 1 daily preferred
Meat, cheese, fish, or legumes	1 or more servings daily
Cereal or bread	Most of it whole grain or "enriched"
Butter	2 or more tablespoons daily.

Other foods to satisfy appetite and complete growth and activity needs.

[3]National Dietary Council, Chicago, and accepted by the American Medical Association.

TO WARM THE HEART

Caroline Eyring Miner

I want a home with whatnots on the shelf—
The high-heeled slipper with the crimson cushion,
The vase with roses I have made myself,
My china dogs too numerous to mention
Strung out upon the doilies I have made;
The cup and saucer grandma used for tea
Set close beside the music box she played.
All these I'll place for everyone to see.
For tables, chairs, and shelves are strangely cold,
And hard and square and shiny—not a part
Of one without these treasures, new and old,
That warm the furniture and warm the heart.
Some folks don't care for whatnots—they just clutter.
Whatnots to me are little things that matter.

HAPPENINGS

Annie Wells Cannon

Oh rose-trimmed June with azure skies, perfection in your beauty lies.

THESE are days that try men's souls: homes disrupted with partings and vast changes taking place in every community. With fathers going into war service, great responsibility is necessarily brought upon the mothers. Let them beware and not be lured into fields of war service or industry lest their little ones lose the necessary protecting care. To shield the children from fear and evil and give them joy and faith is the finest patriotism mothers can show. God pity the world when little children lose faith. Nature still smiles and showers her loveliness upon us.

MADAM CHIANG KAI-SHEK, probably the world's most remarkable woman at present, hopes to have a voice in plans for rehabilitation of the nations after victory. In a recent article in the *Atlantic Monthly* she clearly and definitely states her views on this subject. Madam Chiang and the East Indian woman leader, Madam Nehru, held conference recently in Agra, India, near the Taj Mahal.

PRINCESS ELIZABETH, now "Her Royal Highness, the Colonel," reviewed her troops, the famed Grenadier Guards, on the grounds of Windsor Castle. She is now sixteen years old.

GERTRUDE VANDERBILT WHITNEY, one of America's wealthiest women, died recently. She left $2,500,000 to the Whitney Museum of Art, and the residue of her estate to charities.

DIANA, charming and vivacious daughter of the late John Barrymore, actor, has made her debut on stage and screen. Will she keep up the family tradition of stardom?

EDNA HARKER THOMAS, wife of Utah's Senator Elbert D. Thomas, died last month. Mrs. Thomas was a charming, helpful, and efficient worker both in Church and civic affairs. Hannah M. Aldrich, 101, of Mt. Pleasant, Mary E. L. Neff, 92, one of Utah's earliest telegraphers, and Mary E. W. James, 84, all remarkable Utah pioneers and Church workers, died last month.

JOSEPHINE WINSLOW JOHNSON, 1934 Pulitzer prize winner for her novel *Now In November*, was married in May to Grant G. Cannon of Salt Lake City.

ELLEN GLASGOW, for her novel *In This Our Life*, and Margaret Leech for *Reveille in Washington*, were awarded Pulitzer prizes of $500 each this year. Mary Roberts Rinehart's *Haunted Lady*, Irina Skaratina's Russian story *Tamara*, Margaret K. Rawling's *Cross Creek*, Nina Fedorova's *The Children*, and *Flight From China* by Edna Lee Booker are interesting new books by women.

EDITH NOURSE ROGERS (R., Mass.) introduced a bill in Congress creating a woman's auxiliary army corps to permit 150,000 women volunteers to serve in non-combat capacity with the troops at home and abroad. The bill was passed by Congress May 12, 1942.

EDITORIAL

Vol. 29 JUNE 1942 No. 6

Sacrament Meetings

THE recent instructions of the First Presidency to presidencies of stakes, bishops of wards, presidents of missions and presidents of branches, dated April 26, 1942, and published in the weekly Church edition of the *Deseret News*, brings very forcibly to all Latter-day Saints the purpose and importance of the sacrament meeting and the need for a stricter observance of the Sabbath Day.

The First Presidency calls attention to the sacrament meeting as "the one meeting of the ward which the Lord himself has prescribed and provided for," and makes reference to the following revelations regarding the Sabbath recorded in the *Doctrine and Covenants*:

> It is expedient that the Church meet together often and partake of bread and wine in remembrance of the Lord Jesus.—(*Doc. and Cov.* 20:75)
>
> And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.
>
> For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;
>
> . . .
>
> Verily I say that inasmuch as ye do this, the fulness of the earth is yours.—(*Doc. and Cov.* 59:9-16)

The sacrament meeting provides opportunity for the worthy members of the Church to partake of the Sacrament of the Lord's Supper. Dr. James E. Talmage in his book, *Articles of Faith*, says, ". . . the sacrament is administered to commemorate the atonement of the Lord Jesus, as consummated in His agony and death; it is a testimony before God that we are mindful of His son's sacrifice made in our behalf; and that we still profess the name of Christ and are determined to strive to keep His commandments, in the hope that we may ever have His spirit to be with us. Partaking of the sacrament worthily may be regarded therefore as a means of renewing our avowals before the Lord, of acknowledgement of mutual fellowship among the members, and of solemnly witnessing our claim and profession of membership in the Church of Jesus Christ."

There is never a time in the life of the Latter-day Saint when he can afford to forego partaking of the sacrament. Today, with war dislocating our lives, with the anxieties, sacrifices, and sorrows that confront us, it is particularly necessary that we avail ourselves of the opportunity, and thus gain the spiritual strength necessary to buoy us and enable us to meet the problems of the day.

Elder George Q. Morris, in an article entitled "Why the Sabbath?", published in the *Relief Society Magazine*, September 1941, page 589, said:

"It is evident that the same love and wisdom that led to providing food and materials for shelter and clothing and that tempered the elements to make life for man possible upon the newly-created earth, also provided that when man pursued his life in the world so created, it was ordained that he should observe each

seventh day as a day of rest, and that on that day he should worship the creator who had made the earth for him. . . . Each seventh day of his life must be faithfully used for rest and worship or his life will be impoverished, and he will violate a sacred obligation with serious results."

The Church, through the sacrament meeting, offers its members opportunity for worship on the seventh day of rest. Too often the sacrament meeting as a meeting designed for worship is lost sight of by Latter-day Saints, and its value is measured in terms of the fluency and ability of the speaker. While everyone appreciates a gifted speaker and benefits from one who understands and clearly and impressively interprets the Gospel, the great purpose of the sacrament meeting is to partake of the sacrament and to worship the Father in humility and prayer.

The Relief Society General Board appreciates the message of the First Presidency regarding the sacredness and importance of the sacrament meeting, and calls upon each of the 115,000 members of the Society to seriously consider her own need for attendance at sacrament meetings, and to reflect upon the blessings that accompany obedience to this commandment of the Father. If every Relief Society member were to faithfully attend sacrament meetings, the spirituality of Latter-day Saint mothers would be such as to make them a powerful influence for good in the Church and in the home, and they would find added strength to meet the cares of life.

Relief Society mothers are urged not only to attend sacrament meetings themselves, but to attend accompanied by their children. The First Presidency tells us that, "Sacrament meetings are the ward meetings. They are for the ward membership as a whole." This is the one meeting in which the entire family may worship together. Mothers may be effective in influencing children to attend sacrament meetings. If the spirit of the Sabbath prevails in the home, if fathers and mothers properly regard the sacrament meeting themselves, if they stress its importance to their children, and if they help children early in life to form the habit of attending this meeting by taking them with them, then children will in all probability continue to attend and will enjoy the blessings offered.

Those who faithfully attend sacrament meetings in a true spirit of worship are usually those who find it easy to discharge their other obligations to the Lord.—*B. S. S.*

Erratum

THE article "The Old Building," published in the April issue of the Magazine, page 286, gives credit to Thora Lambert as author. This article was submitted by Mary B. Holt, president of Kamas Ward Relief Society of South Summit Stake. Counselor Thora R. Lambert, whose assignment was to collect historical material for the centennial book, secured this article, as published, from Emmaline Carpenter, of Park City, a former secretary. Emmaline Carpenter should therefore be given credit as the author of "The Old Building."

Notes TO THE FIELD

Relief Society Assigned Fast Day Evening Meeting In March And November

THE following excerpt is from a letter from the First Presidency to bishops, stake presidents, and mission presidents, dated April 26, 1942, and published in the weekly Church edition of the Deseret News, May 2, 1942:

> In the wards the Relief Society, the Sunday School, the Mutual Improvement Associations, the Primary Association, and the Genealogical Society will hold all their special meetings and annual conferences on the evenings of Fast Sundays. The assignment of these evenings to the various Auxiliaries will be made by the Bishopric of the ward after consultation with the Auxiliary Organizations.

In a subsequent meeting, the general executives of the auxiliaries agreed on the following assignment of Fast Day evenings:

Relief Society—March and November
Sunday School—June and December
Mutual Improvement Associations—May and September
Primary Association—April and August
Genealogical Society—January and October

The evening meeting of the March Fast Day was assigned to Relief Society so that the organization of the Society might be commemorated in this anniversary month. The General Board recommends that the evening of the Fast Day in November be used for the annual ward Relief Society conference. Under this plan the annual ward Relief Society conference of every ward in the Church will be held on the same Sunday. This is a most favorable Sunday on which to hold the ward Relief Society conference, coming as it does only one month after the opening of the regular weekly meetings in October, thus affording opportunity for previewing the lessons and other work near the beginning of the educational season.

Ward Relief Society presidents may therefore arrange with their respective bishops for holding meetings on the evening of Fast Day in March and November.

Relief Society Assigned Time In Stake Quarterly Conference, June Through September

THE announcement of the First Presidency, referred to above, also provides that:

> During the emergency the several Stake Auxiliary Organizations will share in the use of the evenings of the Stake Quarterly Conference Sundays for their Stake Auxiliary Conferences and other programs under the assignment, direction, and discretion of the Stake Presidency.

Conferences held during the third quarter, June through September, have been assigned to the Relief Society. The General Board recommends that Relief Society stake presidents arrange with their respective stake presidents to present the following program suggested by the General Board. The program as sug-

gested will take forty-five minutes, but is flexible enough to be shortened or lengthened according to the time of the meeting available to Relief Society. Detailed instructions on this matter have been sent to Relief Society stake presidents. Following is the general outlined program:

Theme: The development of spiritual strength through the Relief Society program.

I. Remarks: Latter-day Saint Homes Strengthened Spiritually in Wartime Through the Relief Society Program —by Relief Society Stake President
II. Music: "In Thy Form"—by Relief Society Singing Mothers
III. Scriptural Readings: "Poetry of the Bible"
IV. Address: Spiritual Growth Through an Understanding of the Sacrament
V. Music: "Peace I Leave With You" —by Relief Society Singing Mothers

Clothing Bulletin of Church Welfare Committee

No. I

THE General Church Welfare Committee has issued a pamphlet on the care and storage of clothing. The Relief Society has always worked in close cooperation with the Church welfare program and has offered to distribute this pamphlet to each Latter-day Saint home through the Relief Society visiting teachers. Each ward president will receive these pamphlets during the month of June, and the General Board requests that these be supplied to the visiting teachers immediately so that they may distribute them in their monthly visits to the homes in July.

Recommendations For Summer Work-and-Business Meetings

THE General Board recommends that the excellent subject matter in the clothing bulletin which will be distributed by the visiting teachers be duly discussed and considered during the work-and-business meeting held monthly in each ward during the summer.

Sugar Rationing And Home Canning

THE following information has been released by the Government relative to sugar and home canning, and will be of interest to every homemaker in the Relief Society who conserves fruit by canning:

With the revision of the canning provisions of the sugar-rationing regulations now in effect, homemakers will be able to can local surpluses of fruits in sufficient quantities for their families for the coming year, advises the consumer division of the Office of Price Administration.

In applying for extra sugar for canning, homemakers should be prepared to supply information on how much they canned last year, as well as on their plans for this year's canning. The amount of sugar allotted to any one family by the rationing board will depend on both these factors.

Rationing boards in some states are now completing their machinery for handling requests for this additional sugar. No sugar certificates will be issued by the boards until further announcement is made by rationing headquarters in these states.

According to the new regulations, all fruit canning will have to be done in a "thin," or "light" sirup, advises the consumer division, using one pound of sugar to every four quarts of finished fruit. In addition, each family will be allowed one pound of sugar per person for making jams, jellies, and marmalades. But since canning

requires much less sugar per unit of fruit than preserving, homemakers are urged to forego the making of sweet preserves and to put up extra quantities of canned fruits instead.

The following suggestions for sugar-saving in canning come from the United States Department of Agriculture:

Canned fruit will keep safely if jars are packed with fruit and then filled with boiling fruit juice made by crushing, heating and straining the riper fruit. Canned fruit may be sweetened later when served. The sweeter, juicier fruits like sweet cherries and peaches are best for putting up in their own juice.

Fruit may also be canned with just enough sugar-sirup in each jar to give a slightly sweet flavor and the rest of the space filled with juice. Cook fruit in an open kettle to draw out the juice, and then pack hot and cover with hot juice.

Fruit juice may be bottled or put up in jars with little or no sugar. No extra sweetening is needed if the juices of sweet and tart fruits are mixed and bottled together. Fruit for juice is processed at simmering rather than boiling temperatures to hold the natural fresh fruit flavor and color.

Mild-flavored sirups like honey or corn sirup may also be used in canning fruit. Honey or corn sirup may be substituted for as much as half the sugar in canning, but a larger proportion of sirup will mask the delicate fruit flavor—as will a sirup with a distinctive flavor, such as maple, sorghum, or molasses.

Suggested "War Pantry" For Emergency Use

HOW should the family eat if public utilities are shut off and the grocery store is temporarily closed during war emergencies?

American Red Cross nutritionists offer this advise: Stock up a "war pantry," and be sure that it contains the kinds of food that will supply the energy necessary to keep the spirits from flagging.

To feed a healthy adult for a week during such emergencies the Red Cross nutritionists suggest the following foods:

Two tall tins of unsweetened milk. Mixed with one part water, this will give two quarts of milk. Milk, by the way, is the best all-round food there is.

One pound of whole grain crackers.

One can of pork and beans. There is lots of food value here; besides, it sticks to the ribs.

One tin of meat, preferably pork, beef, spam, or the like. No chicken here. It's too delicate.

One-half pound of store cheese. There are few foods as nourishing as cheese.

One small jar of peanut butter. Besides taking the place of butter, it is an excellent source of vitamin B_1 and iron.

One package of dried fruit, such as raisins, prunes, and apricots, to provide the all-important Vitamins A and B, plus iron.

A chocolate milk bar, necessary because of its high caloric value.

A can of vegetables, preferably peas, beans, corn, or asparagus. Vegetables which can be eaten cold are first choice, since heat may be cut off by enemy action.

These emergency war rations, Red Cross nutritionists say, are enough to keep the average citizen from having starvation pains, and they will provide the necessary vitamins and calories.

But, if more is desired by gourmets during emergencies, the nutritionists suggest adding such items to the larder as a tin of cocoa, dried soups which can be made by mixing with water, nuts of all kinds, tinned loaves of datenut bread or Boston brown bread, canned fruits and fruit juices.

If there is an invalid or a baby in the family, by all means, Red Cross nutritionists warn, keep some canned strained baby foods on hand.

One other suggestion. Be careful not to keep any foods in galvanized iron or copper containers, which poison the food and produce serious consequences for the unsuspecting eater.

All of the foods in the Red Cross "war pantry" can be obtained from the neighborhood grocer. They won't take up too much room, and they will fill the breach in case of attack, providing, of course, Junior doesn't raid the pantry before the bombers raid the nation.—From *American Red Cross News Service*, No. 83.

It's Gotta Be Cash

Olive W. Burt

SOMETHING was wrong, definitely wrong, but Janet couldn't figure out just what it was. Uncle Jimmy was there, and everything should have been right—as right as it was last summer when he and Miss Grayson had spent two weeks with them at the seashore. Then nothing could have been more right!

Uncle Jimmy and Daddy had been as full of fun as two kids. They had romped and swum with Janet and Stevie and Mom and Miss Grayson. Before long Janet and Stevie were calling Miss Grayson "Anne," and thinking of her as one of the family.

But this time Uncle Jimmy had come into the house laughing and gay, but different. He looked older, and there was a line between his nice eyebrows. Janet didn't like to see lines drawn up and down between men's eyebrows. It meant something pretty bad, always.

Mom had sent the children out to play, and she and uncle Jimmy had sat for a long time, talking. Then Daddy had come home, and there had been more talk; even during dinner there had been no joking.

Janet and Stevie had politely taken their cue from the adults of their world, and had eaten soberly. Mom had told them a short story, and tucked them into bed. Then she had gone back to the living room, and the three voices had gone on and on—Janet just couldn't go to sleep with the weight of that talking on her heart.

She turned restlessly in her bed and tried to imagine what trouble was threatening those she loved. If anything happened to them. . . . It was unthinkable! She looked about at her room, friendly in the moonlight; she looked through the open door into Stevie's room. They couldn't give all this up.

It had been just about a year since Mr. and Mrs. Allen had come to the Home and taken Stevie and Janet away with them. That had been a lucky day, and Janet smiled as she remembered it, remembered the Sunshine Lady and the photographer of the *Morning Star*, who had published their pictures and helped them out. The two had visited Janet and Stevie and Mom and Daddy occassionally, and Janet's lips twisted into a smile as she recalled the good time they had all had together.

It couldn't end; it just couldn't.

Just then Daddy's voice, generally so quiet and reassuring, rose angrily, and his words carried to Janet, who sat up in bed to hear, forgetting in her anxiety that in reality she was eavesdropping.

"I tell you, Jim, I can't do it, and I won't do it! I haven't the money now, and I daren't borrow it. I myself may be called any time, and I won't saddle Helen with debt. She'll have the two children to take care of if I go, and I won't add to that worry!"

"I'd pay her back! You know that, Bob. You just won't help me!"

Then Mom was talking. Janet couldn't hear what she said.

The little girl sat still, her arms hugging her knees. What did Daddy

mean? He might be called? He might go? How? Where?

And then Mom would have the worry of the two children. That meant her and Stevie. That was dreadful! Worry? She had thought they weren't any worry. She had tried hard, and so had Stevie. Tears stung her eyes.

Then Janet was conscious of movement in the room, and she dug her knuckles into her eyes as Stevie came close to her bed.

"Janet!" the little boy whispered, "I heard them. Uncle Jimmy wants some money. Can I give him this?" He held out his little bank, and Janet saw that tears were on Stevie's lashes, too. He was pretty smart. He understood that there was something about money and about worry and about them—and, Janet thought sadly, that was all she understood herself.

But she shook her head at her brother, not trusting herself to talk, and drew him up onto the bed beside her.

"Why not, Janet? Why can't I?" he persisted.

Then the door opened and Mom was looking in to see whether the loud talking had awakened them. She saw the huddled figures on the bed and came into the room, switching on the light as she came.

"What's the matter?" she asked. "Did we waken you, Janet?" Then she must have seen Stevie and the tears and the bank, for she stopped and turned toward the open door.

"Oh, boys!" she cried reproachfully, "You've wakened the children with your noise!"

She came swiftly across the room, and before Janet could stop him, Stevie was holding out the little bank.

"Here's some money for Uncle Jimmy," he said, his lips twisted in the adorable, shy smile that always came when Stevie was embarrassed but determined. "Now you won't have to worry about us, Mommy, and Daddy won't have to go away."

Mom quickly looked toward Daddy and Jimmy who now were standing in the doorway. Janet tried to read what that look meant. Then Mom was on her knees beside Stevie.

"Oh, Stevie," she cried, "that's wonderful!"

She took the bank and held it toward Jimmy, as she buried her lips in the dark red curls on Stevie's head.

Uncle Jimmy gravely shook Stevie's little hand.

"That's mighty swell of you, kid," he said. "That fixes things fine!"

Janet looked from one to the other. They weren't joking, she could see. They were deadly serious. And yet . . . that small bank, those few coins, they couldn't have helped much.

Stevie's voice was ringing with pride.

"I guess it's plenty," he said, "I've been saving an awful long time!"

Uncle Jimmy lifted the bank to his ear and shook it, listening intently. Then he nodded.

"Sounds like plenty, doesn't it, Bob?" And Daddy nodded.

Suddenly Uncle Jimmy had thrown his arms around Stevie and buried his face on the boy's shoulder. It sounded to Janet as if he were crying.

"Don't you see?" he cried. "This is what Anne and I want—love and loyalty! You don't get it from anyone but a kid. . . . And you don't

want us to have it!" He rose and went out of the room, with Daddy following.

Mommy said, "He'll be all right now. You two had better go to sleep. Would you like to sleep with Janet tonight, Stevie?"

Of course he would! He snuggled up to his sister, and Mommy tucked the coverlet about them. She stooped over the little girl.

"Now don't you go to worrying, sweetheart," she said. "Really, everything will be all right." She kissed the two, turned out the light, and left the room, shutting the door gently, but firmly.

Janet held Stevie close. She wanted to cry, but she didn't dare. He was happy, at peace, and almost at once he was fast asleep.

Janet couldn't relax so easily. From the other room came the sound of voices again, very subdued, very urgent. She knew that everything was not settled. Her natural aptitude for taking on other people's troubles, nourished by the years she had mothered Stevie in the Home, warned her that here was a problem that she ought to help solve. But she knew too little to get anywhere, and so at last, puzzled and troubled, she, too, slept.

THE next morning Uncle Jimmy was gone before the children were up. He had left the bank, empty, and a note for them, with a special paper for Stevie. Daddy read this special paper aloud, explaining that it was Uncle Jimmy's promise to pay Stevie back sixty-seven cents with interest, within a year and a day.

"Business men always do this way," Daddy explained. "You put this paper away and take care of it. It is just as good as money, because Uncle Jim's note is good. He'll pay all right."

Stevie went proudly to his bureau drawer and put the note carefully under the paper that lined the bottom.

Janet looked at Daddy. He smiled down at her.

"It's all right, kid," he said, "you don't want to let that noodle of yours get to puzzling over this. It's settled."

There was something a tiny bit grim in the way Daddy spoke, so that Janet, alert to cadences in adult voices, wasn't convinced.

After Daddy had gone to work and Stevie was at play and she was helping Mommy with the Saturday cleaning, she said, as casually as she could, "We couldn't help hearing last night. I would have given Uncle Jimmy my savings, too, but I didn't think they would help much. He sounded like he needed money awfully bad, and . . . and . . ." she faltered.

Mommy stopped working for just a second, then she went on, as if Janet had said nothing important.

In a minute Janet continued, "Uncle Jimmy has money, some money, in his pocket all the time. Really, sixty-seven cents isn't much, except to Stevie."

"You're right, honey," Mommy said then. But she didn't add what Janet wanted so desperately to know.

Janet probed further.

"Of course, I understand why he took it. He wouldn't let Stevie think his money wasn't enough. Uncle Jimmy wouldn't do that. But I've been wondering how much money he needs. . . ." She couldn't bring herself to say, "How much money

must we have so that Uncle Jimmy will be happy, and Daddy won't have to go away, and you won't have to worry about us? Is there anything we can do to get it so we won't lose our home?" But those questions fairly shouted themselves from her worried eyes.

Mommy gave up. She sat down on the edge of the bed and drew Janet close.

"We womenfolk all have to work together," she said gently, "to keep the men and boys happy. They are so helpless. And I guess, after all, it will be up to you and me to settle this problem. You see, Uncle Jimmy's got to go into the army, and maybe go away to fight, and maybe get hurt, and maybe, Janet, he'll never come back. He wants to marry Anne Grayson before he goes away. He wants to take her to live down by the camp near him until he does go away. But he hasn't any money, and Anne hasn't any money or any family to help her out. Uncle Jimmy thinks if he could borrow two hundred and fifty dollars . . ." Mom's voice caught, and her arm tightened around Janet. "It seems such a little bit to stand between them and their happiness."

"And Daddy?" Janet prompted very gently. "He's Uncle Jimmy's family."

"Daddy just hasn't the money, Janet. And he won't borrow it."

"Because of us," Janet whispered to herself. "It's Stevie and me that's making Daddy say no to Uncle Jimmy. It's Stevie and me, really, that's standing between Uncle Jimmy and his happiness."

"I don't suppose I should have told you." Mommy was saying. "You're such a one to worry over other people's troubles. But you were worried anyway, and I guess it is better to know something definite than it is to worry about something you can't understand."

Janet smiled up at her mother. "I'm not going to worry, Mommy," she said, "and I'm glad you told me. Maybe I'll figure a way out."

"Don't even try, honey," Mommy said, "I've given it up and so has everyone else, I guess."

"Not Uncle Jimmy!" cried Janet, aghast. "Uncle Jimmy won't ever give up!"

Mommy smiled in spite of her worry.

"You're pretty astute, aren't you?" she murmured. Then she said, "No, not Uncle Jimmy. He'll be back in two weeks, either with a way out or hoping we've found one for him!"

So now Janet knew what was wrong. It was plain as day. Uncle Jimmy wanted two hundred and fifty dollars so he could marry Anne. He wanted Daddy to get the money for him. But Daddy wouldn't, because Daddy was afraid he might have to go to war, too! Here Janet's stomach turned over. If Daddy ever went—and never came back— how would they ever stand it?

After awhile her mind came back to the problem. The main thing was to get two hundred and fifty dollars before Uncle Jimmy came back in two weeks. Two hundred and fifty dollars! It was hopeless, almost. But nothing was ever absolutely hopeless to Janet. Her mind went over the problem again and again.

She thought of the Sunshine Lady and her jolly friend, but dismissed them. Borrowing was out. She must get the money herself. Had she

anything to sell? Could she get a job that would pay the amount she needed?

But Janet's bright red head was as practical as it was noticeable, and she shook her curls vigorously as each question occurred to her. No. No. But she would find a way.

She puzzled over it all that day, her bright blue eyes examining everything that came her way, searching for a clue to a practical plan. And the next day, too, she went about her Sunday duties only half aware of what was going on, as she mentally scurried here and there for a way out of her dilemma.

At Sunday school she was brought sharply to a consciousness that Stevie, too, was thinking of money, perhaps only to recuperate his lost fortune, but definitely planning something.

Miss Gordon, the Sunday school teacher, had said, "We all ought to know the Lord's Prayer, so I have brought a little card for each one. On it is printed this beautiful prayer, and I want you to take your cards home and memorize it. Next Sunday I'll give the child who can repeat the prayer best a little hymn book, all for his own."

The children were looking up at her, wide-eyed and silent, digesting the offer, when Stevie spoke up, his voice loud in the stillness of the room.

"Make it a quarter, instead," he said.

Janet turned, startled, and Miss Gordon's mouth dropped open.

"It's gotta be cash," Stevie persisted. "I'll learn it for cash!"

There was a minor uproar at that, and Janet, discomfited, took her brother gently but firmly outside.

But Stevie didn't care.

"You know very well we've got to have money, Janet," was all he would say; and his sister, worried over money, too, was all too prone to nod her head in agreement.

SUNDAY passed, and Monday morning, picking up the scattered Sunday papers, Janet for the first time forgot her problem for a minute. There on the local page was the large photograph of a lovely, curly-headed little girl—her favorite movie actress a few years back—Shirley Temple.

Janet hadn't seen a picture of Shirley for a long, long time, but she had scrapbooks filled with photographs she had clipped from newspapers and magazines when she was at the Home. She sat down, cross-legged on the floor, to read the story.

Only then did she notice pictures of other little girls surrounding the large picture of Shirley, and as she read she shook her head unbelievingly. The *Morning Star* was conducting a contest to find some little girl to take Shirley's place in the hearts of theatregoers. Anyone could send in her photograph. She needn't look like Shirley, just be sweet and lovable and some one the public would adore as they had adored the curly-headed little queen of pictures. There was a five hundred dollar cash prize for the winner.

The mention of money brought back Janet's problem. She sat for a minute, her brow wrinkled, her head shaking. Then she got up, went to the mirror and examined the reflection there.

She showed no disappointment as she analyzed the situation. She had always known that she was not

pretty. She was not even the kind most people loved, or she would not have had such a hard time getting a home for herself and Stevie. But Stevie. . . .

She considered. . . . The paper had said "little girl," but anyone with half a mind would know that no little girl could take Shirley's place. Perhaps, though, a little boy could. A little boy with dark red curls and a sprinkling of freckles and a smile that made everyone want to put protecting arms about him.

If she only had a picture of Stevie she would try it!

And she did have a picture—a lovely picture! It was the one the Sunshine Lady's friend had taken and run in the paper— the one that had got them this home with the Allens. It had brought good luck before. It might again.

The only trouble was that Janet was on the picture, too. Well, she'd see.

She rushed into her room where the picture, nicely framed, hung on the wall to remind them of the Sunshine Lady and her photographer friend. Carefully, Janet took it down, opened the frame at the back and took out the photograph. She smiled as she looked at Stevie. No one could help loving him.

She couldn't bear to spoil the picture by cutting her own portrait off; but after thinking a few minutes, she hit upon a plan. She went into the living room and took a piece of folded stationary. She slipped this over the photograph on the side where her face came, cut across it so that Stevie showed, but she was covered, and fastened it securely in place with paper clips. Then she printed on it in black letters:

Do not remove this paper.
The picture of Stevie Allen is entered in your contest. I think a boy would be better than a girl, don't you? No girl can ever take Shirley's place, so why try?

Janet hunted about till she found a big envelope. She put the photograph in it, addressed it exactly as the paper directed, and then remembered the stamp.

She had had a rather discomfiting experience with stamps at the Home, so this time she played safe. She went to her mother.

"Mommy," she began, "can I have a stamp?"

"Certainly, Janet," Mrs. Allen smiled. "Can you tell me what you want it for?"

"I'd rather not," Janet hesitated, "if you please. I'll tell you later—after awhile."

Her mother looked at her for a moment and then said, "I'll tell you what! I need some stamps myself. I'll give you a quarter, and you take your letter down to the post office at the drug store and get some stamps. Use what you need, and bring the rest of the quarter's worth of stamps back."

Janet took the coin, flung her arms around her mother, slipped back into her room and got the envelope. Then she remembered the empty frame. Mommy would notice that first thing. She hesitated, then clipped the picture of Shirley Temple from the paper, put it under the glass, and hung the picture back on the wall. Mommy would think she had put the newspaper picture over hers and Stevie's.

She slipped out of the house and ran to the corner.

Wednesday brought a letter addressed to "Miss Stevie Allen."

Mommy handed it to Janet, who slipped into her bedroom, shut the door carefully, and sat down to read her letter. It was from the *Morning Star* and started out excitingly,

Congratulations!

You are one of the twenty lucky children chosen for the finals in the *Morning Star*—Shirley Temple Substitute Contest.

Janet wet her lips and read on. She was to appear at the Arcade Theatre Friday morning, with the other nineteen lucky children, when the final winner would be chosen.

It took some time to puzzle out all the big words, but at last the meaning was clear. Only, of course, it was Stevie who was to go. They had just made a mistake and written *Miss* instead of *Mr.* Well, she would fix him up and take him.

She went slowly into the living room and stood before her mother.

"Mommy," she began, and stopped.

"Mommy, I don't have many secrets from you—and I wouldn't have this one . . . only . . . only . . . well, I won't have it much longer. I'll tell you all about it in a few days. But now I just want to do something and not have you ask me any questions or worry about it. May I?"

Mommy always seemed to understand. She smiled now.

"Why, of course, sweetheart," she said. "There are times, every once in awhile, when we want to do something first and explain afterward. And you always have such sensible plans, dear. Go ahead. Neither Mommy nor Daddy will interfere."

Janet looked up gratefully. She knew mothers didn't like little girls to do things without asking or explaining, and she wouldn't do it very often—but this time. . . .

"Well," she explained, "it isn't much, really. I just want to take Stevie to town Friday, dressed in his very best clothes."

Janet could see a smile of relief, faint as a shadow, cross her mother's face. She had learned, years ago in the Home, to catch the swiftest adult expressions and interpret them.

"It's all right, dear. Go right ahead with your plan, and when you're ready, come and tell Mother, won't you?"

SO Friday morning, Stevie, scrubbed and brushed and dressed in his best, was being escorted downtown by a rather disheveled eleven-year-old sister, who had taken such pains with the boy's appearance that she had had no time to spend on herself.

It was easy to find the Arcade Theater; they had gone there to special Saturday morning matinees often enough. But on Friday morning the place looked deserted and frightening.

Holding Stevie's hand very tight, Janet went up the foyer and peered into the auditorium. It was buzzing with voices; moving about in the big hall down near the stage was, what seemed to Janet, a tiny handful of people. The two children tiptoed down the aisle.

When Janet came nearer to the people she was horrified to see that all of the group were feminine—mothers and little girls. Stevie was the only boy in the crowd. Well, so much the better.

Stevie, unaware of what was being planned for him—Janet had been

wise enough not to explain anything but the fact that they were going downtown to see a man—sat down as Janet directed, and paid little attention to the people about him.

Then a man came out on the stage and explained that as each name was called, the child was to come up onto the stage, walk across it, answer questions, and do anything the judges requested. The lights went on, the curtain went up, and there sat a half dozen men and women, who were to pick the substitute for Shirley Temple.

A name was called, and a chubby little girl with yellow hair, twisted into a mass of bobbing curls, was led onto the stage by her mother.

"The mothers will please remain in the audience," said the man firmly. After some spluttering, the woman went back to her seat, and the child stood alone before the judges.

A man spoke, and the child curtsied. Janet watched, fascinated. Others spoke to the child, and the little girl danced and sang and recited pieces. Janet was amazed. Here was a real actress already. Stevie wouldn't have a chance.

After the chubby little girl had taken her seat beside her beaming mama, another name was called, and then another. Four or five children had gone through their paces before one little girl, confused at the demands of the judges, began to cry and looked about for her mother.

One of the judges rose from her seat and came swiftly to the child, knelt and put an arm about the shaking shoulders. Janet's heart stood still. It was the Sunshine Lady! What could she do? Where could she go? How could she send Stevie out there with the Sunshine Lady watching?

But the Sunshine Lady led the little girl off the stage, and before Janet had decided what to do, she heard, "Stevie Allen."

With a "do or die" expression, she grasped Stevie's hand and dragged him along the aisle toward the steps leading onto the stage. But the man at the foot of the steps stopped them.

"You go up alone, Stevie," he said, looking straight at Janet.

Janet shook her head.

"I'm not Stevie!" she cried. "I'm Janet! This is Stevie."

The man looked at the photograph he held in his hand, face down.

"It says here Stevie Allen," he persisted.

"Yes, but it's him!" Janet shoved Stevie forward.

The man turned the photograph over. The face of Janet looked seriously out at him. Over part of the picture a piece of white paper had been clipped.

Janet's heart turned over. She didn't know how it could have happened, but Stevie's face was covered and the paper said, "Do not remove this paper. The picture of Stevie Allen."

"But Stevie is a boy!" cried Janet.

One of the judges came over.

"Our slip says, Stephanie Allen," he said. "Where is she?"

Janet felt like shaking them; they were so stupid.

"There isn't any Stephanie Allen," she said. "It is Stevie! I entered him in the contest!"

There was a gasp of amazement behind her, and another judge came to the edge of the stage.

"She says she entered a *boy* in the contest!" Janet thought it sounded

as if she had done something awful.

Just then the Sunshine Lady came back. She saw Janet, and, with a little cry of recognition, she came toward her.

"Janet, darling! Are you in the contest! How lovely!"

"No!" Janet shook her head emphatically. "It's Stevie! Stevie!"

The Sunshine Lady laughed.

"But that's impossible. It's a contest for girls only."

"The paper didn't say that!" said Janet stoutly.

"Oh, Roger!" called the Sunshine Lady, straightening up and looking off to the back of the stage. "Do come here. This is priceless!"

And from behind the stage came the smiling photographer, himself.

"Hello Kid!" he beamed, but before he got further there was an interruption from behind, among the mothers. Several of the women were crying, "It's not fair! The judges know her! Put her out! The idea! *A boy!*"

It was such a mess! Janet wanted to cry, wanted to run away, wanted to hide. But she stood there, firm as a rock, holding Stevie's hand. At last the judges went into a huddle, while the man who had been calling off the names begged the mothers to sit down and wait a minute. They didn't sit down, and they didn't stop talking; but they had to wait.

At last the man came to the front of the stage, held out his hands for quiet and, when the mothers were listening, he explained.

"It is through no fault of the *Morning Star* that this mix-up has occurred," he said. "We gave the list of names to the judges, and they assured us that they knew none of the children. But the name *Stephanie Allen* was assumed to be the name of this little girl, and it was so handed in. Therefore, the Sunshine Lady, whom you all know is absolutely fair and square, didn't recognize it. She is willing to withdraw as a judge, but that would not eliminate the trouble, as the little girl has already attracted a good deal of attention, which you mothers might feel was unfair to your child.

"On the other hand, the little girl's photograph won fairly a chance to be one of the twenty finalists. So it wouldn't be fair to eliminate her.

"The judges feel that the best thing to do now, is to have this photographer take pictures of every child, and present these pictures, anonymously, to a new set of judges.

"It seems the only thing we can do, in fairness to everyone."

Some of the mothers were still angry, but others nodded in agreement.

"If any mother doesn't care to go on with the contest, she is at liberty to withdraw her child now," the man went on firmly.

No one wanted to withdraw, so that's the way it was settled.

But Janet spoke up.

"I don't want to be a substitute for Shirley Temple. I couldn't anyway. And I don't like my picture taken. Can't Stevie. . . ."

But the angry mothers drowned her out, so she sat down, miserably, to wait her turn.

Roger took great pains with the pictures. He coaxed smiles and dimples out of the children; he took shot after shot of each one. But at last it was Janet's turn, and she walked, slowly and sadly, up onto the stage.

Roger beamed at her.

"Come on, Janet," he begged, "a

smile for old time's sake!" And then, more seriously, "If you entered Stevie, you had a reason. I'll bet it was a deep, dark reason, too. Well, think of that, kid, and let the banners fly!"

Janet did think. She had forgotten Uncle Jimmy and Anne and the prize money. Now she remembered, and her head went up and her curls flamed defiantly, and her lips, almost ready to cry, smiled.

"Atta girl!" beamed Roger.

BY the time Janet got home she couldn't hold back the tears any longer. She had disgraced the family and had made herself look silly. She crept into her room, flung herself across her bed and wept.

Mommy came in quietly and sat beside her, stroking the bright curls, waiting for Janet to want to talk. And at last the story came tumbling out, choked sentence after choked sentence.

Mommy spoke gently when Janet stopped.

"It's all right, dear," she said. "You did what you could, and that is all any of us can do. And who knows, maybe even yet you'll win."

"But I can't. My pictures are awful! I'm not pretty!"

"What about the picture Roger took before?" Mommy asked softly. "He's a pretty good photographer, you know, and he likes you a lot. Maybe he caught a picture of the real Janet, the Janet we all love. If he did, it might easily be a winner."

And that is exactly what Roger had done, as anyone could see on Sunday morning when the *Morning Star* showed Janet almost as big as life, with an expression of wistfulness and gallantry and shyness that went straight to the heart, and announced that she had won the contest.

It had been kept a secret from Daddy, Janet insisting that the men not be bothered with this affair unless it turned out well, and now he was wild with excitement and enthusiasm.

The telephone rang all morning with people to congratulate Janet and Mommy, and before breakfast, noisy and happy came Roger and the Sunshine Lady and the managing editor of the *Morning Star* to hand her her check in person.

There was quite a little scene, with Daddy beaming proudly and Mommy smiling through happy tears and Stevie wondering what it was all about.

Mr. Oakes, the managing editor, stood on a chair and made a speech and held a pink slip of paper toward Janet.

"And here, lucky young lady, perhaps successor to Shirley Temple, is your prize—our check for five hundred dollars!"

Janet reached up to take the paper, and Roger's camera flashed.

She stood looking at the pink slip for a minute. Then she shook her head and handed it back.

"If you don't mind," she said, timidly yet resolutely, "I'd rather have money. It's just gotta be cash!"

Daddy laughed excitedly.

"We can get the cash in the morning, sweetheart!" he said.

"Then we can give Uncle Jimmy what he needs, and . . . and. . . ." Suddenly her arms were around her Daddy, and she was holding him close and crying, "Oh, Daddy, there'll be some left over, won't there? If you have to go . . if you just

(*Continued on page 440*)

Little Paths Of Peace To Follow

Lella Marler Hoggan

"Christ sought the mountain's solitude, and there his touch with God renewed.
So I to meet each daily care, refresh my strength in silent prayer."

—*Mabel Jones Gabbott.*

IT is a troubled world in which we are living today. The measured rhythm of marching feet, the zoom and roar of war, are drowning out the sound of song and chapel bell. It is a time of fear and foreboding, of anxiety and nervous strain. Our lives, like frail boats on a stormy sea, are being driven and tossed. The fundamentals of culture and progress are threatened. Life and all that life holds dear are hanging in the balance.

"What part," we ask ourselves, "are we to play in this shamble of death and destruction? Is there no place in all the world where we may turn for protection and safety? Is there not some little harbor of rest where we may obtain solace and reassurance?"

Even though fear and greed and hate now stalk the earth, there is in the hearts of many men, the world around, a passionate yearning for peace and security. But how many of them are having that yearning satisfied? Their purposes are being thwarted; their hopes and desires, frustrated. The things that couldn't happen, are happening.

Men have tried to solve the intellectual, the social, and the economic problems of the world, but too often they have tried to solve them without the help of divine guidance. The condition of strife in which we find ourselves today is eloquent evidence of their failure.

Obedience to truth brings its own reward. Broken law administers its own punishment. If synthetic philosophies go into the pattern of life, how can we hope to produce something true and beautiful? If we permit the skeptics to take God out of religion and religion out of life, why should we wonder if the morale of the world goes "slumming"?

The wisdom of the ages has been handed down to this generation. We are in possession of more inventions, greater discoveries, and vaster experiences than have been possessed by any other age of the world. Notwithstanding all of these privileges and blessings, we are today engaged in a war more devastating in loss of life, property, and basic values, than any other war in the history of the world. How can this chaotic condition be overcome and peace and order be restored?

WE learned long ago that writing words into a pact or document does not bring about a state of peace. The ideal has to be written into the hearts of men. Wise men down the years have given us little keys which, if accepted and used, would solve our problems.

Centuries ago the Oriental philosopher, Confucius, said, "God leads men to tranquil security." When urged to give in one word the secret of a happy life, he gave, in the translation of our own tongue, the word "equanimity."

The old mystics proclaimed that

Christianity gives "peace at the center." Jehovah's voice to the ancients comes down the years to all of us: "Be still, and know that I am God."

It is this "tranquil security," this "equanimity," this "peace at the center," that we need today to fortify us against the tragic emergency that is knocking at our doors.

The life of the Master is a symbol of serenity. His plan of life and salvation is called the "Gospel of Peace." His spirit of peace still goes out to all men who bring their lives into harmony with his teachings. When we live in harmony with Him, and at peace with ourselves, we shall be prepared to live in brotherly love with our fellow men.

We need the guidance of His holy spirit at all times, but particularly when the world is rocked with tumult as it is today. Prayer is the medium through which we commune with Him and receive the inspiration and guidance that helps us to solve many of the problems of these tragic times. Long ago He said: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." That invitation is still held out to the children of men. The path of prayer may lead us to some quiet retreat where we may hear the call of birds, the cadence of falling water, or the rustle of the wind in the leaves, or it may lead us to the sanctuary of our own little room. It is the spirit of prayer, however, that is of most importance. If we go in faith, in humility, in sincerity, and confide in our Heavenly Father as our great, true friend, we shall come away from the place of prayer filled with the spirit of peace, and we shall be comforted, uplifted, renewed in courage, and ready for any emergency.

There are many other little paths that bring us close to our Maker and which lead to peace. Through these troubled times of confusion and unrest they have not been blacked out. They are still open to all who are seeking to establish "peace on earth and good will toward men."

There is the path of faith that leads us to the portals of the Church, wherein we may commune with the Most High. The sacrament, the Word of God, the holy song, the friendly greeting, send us back to our homes strengthened, reinforced, and better prepared to meet life courageously and victoriously.

There is the path of service that leads us to administer tenderly to those who are in need. A handclasp, a word of courage, a beautiful thought, a good deed, bring new hope to another, and peace and satisfaction to ourselves.

Then there is the path of song, where tender melodies and brave words lift the heart above the cares of every day. Let us sing little lilting songs of joy as well as those of more serious mood. Sometimes let us remember and sing John Henry Newman's great hymn:

Lead kindly light amid the encircling gloom
Lead thou me on!
The night is dark and I am far from home—
Lead thou me on!

These and any number of other little paths, if followed, will lead to inner spiritual peace. As men follow these paths, there will come an outward peace among all men.

Our Need Of Rhythm

Dr. Florence Jepperson Madsen

"I JUST love music, but I haven't a bit of talent in that line." This statement is so commonly heard that it has come to be accepted as true without even a challenge. It would be interesting to know by what means the conclusion is reached—whether one has tried repeatedly and failed, or whether it is merely snap judgment without one ever having tried to learn. The old music master told his rather easy-going pupil that all it takes to make a very good musician is a little inspiration coupled with a lot of perspiration—in other words, inspiration and hard work.

In order to rightly determine whether or not one possesses a capacity or talent for music, it is first necessary to analyze music to see of what it is made. Then we can decide to some degree, at least, if this particular talent is a rare gift to be held by the "special few" or if it is more or less a common inheritance of all.

The four simple elements of which music consists are: rhythm, melody, harmony, and timbre (a French word pronounced "tambr," meaning tone color or tone quality). Some theorists add two more elements; namely, counterpoint and form. In Elson's *Music Dictionary* we read: "Rhythm is the division of musical ideas or sentences into regular metrical portions; musical accent and cadence as applied to melody. Rhythm represents the regular pulsation of music." Thus, it is regular or reciprocated pulsation or accent. It is vibration reduced in speed so that man can understand and use it. It has been called the "heart-beat" of music.

Rhythm is the oldest and one of the most intriguing of these elements. The very fact that it was the first to claim expression among primitive peoples, and that it was able to satisfy their needs, and that it has carried its dominant strength down through the ages gathering even greater momentum as the years have passed, makes one ponder these questions: Is rhythm something apart from me, or a part of me? In what way was I first made acquainted with it? Is it of any particular value to me? If so, how may I increase my rhythmic sense?

Rhythm is very much a part of us; it is an instinct of human nature. It has functioned very definitely ever since we were born. Our acquaintance with it has come in various ways: the beating of our heart, breathing, talking, laughing, chewing, walking, marching, running, skipping, dancing, applauding, skating, swimming, the tick of the clock, ring of the bell, patter of rain, the train whistle, the turning of wheels, and the motion of machinery.

Rhythm is of great value to us—it is essential to our physical well-being; it has much to do with refining our activities into gracefulness and poise; it is essential for perfect balance and health. Rhythm gives a kind of mathematical timing so necessary to concerted effort, and prevents an un-

orderly, chaotic culmination of our activities.

THERE are those who seem to possess a natural sense of rhythm while others find it quite difficult to maintain rhythmic accuracy in any form of activity. This deficiency can be overcome to quite an extent. There are many very simple ways of increasing one's rhythmic sense. Only persistent practice is required to develop the mechanics of rhythm. Had we been as fortunate in our school days as our children are in this progressive day of education, we would have learned many ways in which to give expression to our natural rhythmic impulses. Take, for instance, the rhythm bands that are now organized in the very first grades of school. These children, young as they are, learn so soon to synchronize the clang of triangle, beat of drum, shake of tambourine, and clap of sticks with the rest of their little comrades. They learn to listen and to count. They learn folk dances with their wealth of action, and also create dances of their own; they learn to walk, run, and skip to the rhythm of music. Perhaps one of the most valuable lessons resulting from this kind of self-expression is the total loss of that great impeder "self-consciousness" with which the adult is so burdened.

Try walking evenly along while counting 1-2, 1-2, etc. Stress count one and swing arms in rhythmic motion. Call to mind some familiar song that is in this same rhythm, such as: "Joy to the World" and "Come Let Us Anew." This last song commences on count two, which is not to be accented—the conductor calls it the up-beat. Next, try counting 1-2-3-4, 1-2-3-4, etc., giving count one a strong accent and count three a lesser one. "Onward Christian Soldiers" and "Lord, We Ask Thee, E'er We Part" are in this same rhythm. Now, change the counting to 1-2-3, 1-2-3, etc. You will find that count one, which is to be stressed, alternates between the right foot and the left. This is called triple rhythm and may be a little more difficult to walk to than the duple rhythm. "Prayer is the Soul's Sincere Desire" and "Sweet is the Work" are good examples of this rhythm.

The above exercises may also be practiced by clapping the hands or by tapping on a table and should be done in various speeds or, as we should say, in various tempos (tempi).

The words "time" and "tempo" should not be used synonymously with that of rhythm. The word "time," properly speaking, has reference only to note values; "tempo" has reference to the speed of the rhythm.

Those who are doing special music work should learn the conventional rhythmic patterns and practice regularly with a baton.

Conducting, by J. Spencer Cornwall, and *Essentials in Conducting*, by Gehrkens, are two very fine books from which baton technique can be learned. Another book that should find its way into the library of every conductor and organist is Elson's *Music Dictionary* (unabridged). Much needed information can be had from the above books.

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

THIS section of the *Magazine* is reserved for narrative reports and pictures of Relief Society activities in the stakes and missions. Its purpose is threefold: (1) to provide a medium for the exchange of ideas and methods for conducting Relief Society work which have proved successful in some organizations and which may be helpful and stimulating to others, (2) to recognize outstanding or unique accomplishments of Relief Society organizations, and (3) to note the progress of Relief Society work in various parts of the world. It is recognized that personal accounts of individuals who have long served Relief Society, or who have otherwise distinguished themselves, are always of great interest, but the space available for "Notes from the Field" is so limited in relation to the number of stakes and missions that it must be reserved for reports on the work of the organization rather than of individuals.

Pictures which are submitted for publication can be used only if they are clear and distinct and will make good cuts for reproduction. Pictures must be accompanied by informative narrative accounts of the events or activities to which they pertain.

Wards desiring to submit reports for publication in "Notes from the Field" are requested to send them through their respective stake Relief Societies. It often happens that one or two wards in a stake will send reports on special activities which are being conducted on a stake-wide basis, and in such instances it would be to the advantage of the stake to have the report cover the entire activity in the same issue of the *Magazine* with all participating wards represented.

All narrative material should bear the date of submittal, and all references to certain seasons or special occasions should be identified by the correct dates. Similarly, all pictures should have both date and identification on the reverse. Material submitted for "Notes from the Field" is to be addressed to the general secretary-treasurer.

SINGING MOTHERS OF STAKES OF WEBER COUNTY, CENTENNIAL CONCERT, FEBRUARY 18 AND 20, 1942

Seated in front are stake Relief Society presidents—Nellie W. Neal, North Weber (now president of Relief Society in the new Farr West Stake); Ella P. Farr, Mt. Ogden; Kate Woodbury, Ogden; and Charlotte Kay, Weber.

SINGING MOTHERS OF MT. OGDEN STAKE
Althea Zinn, conductor, in center (in black), with accompanist Lillian Whetton next, to the right.

Weber Stake
(Weber County, Utah)

A Relief Society centennial concert was presented by the Singing Mothers of the four stakes in Weber County—Weber Stake, Mt. Ogden Stake, North Weber Stake, and Ogden Stake—in the Ogden Tabernacle, February 18 and 20, 1942. Sponsored by the Stake Relief Society presidents of these four stakes, this event was planned and arranged by a committee consisting of Myrtle P. Davis of Weber Stake as chairman, and of the Relief Society music director of each of the four stakes. Martha B. McFarland, chorister of the Weber Stake, reports: "In the fall of 1941, all ward choristers and organists began practicing with their balanced groups in the wards. In January these ward choruses were combined for final rehearsals.

" 'Messengers of Mercy,' a cantata, words of which were written by Minnie D. Warner, and the music by Gladys Rich, noted musician of Ogden, was directed by guest conductor, Lester Hinchcliff. This composition was written especially for the centennial. The soloists were Myra Bingham and Cora Bergout.

"The cantata, 'Resurrection Morning,' by the late B. Cecil Gates, was directed by Wade N. Stephens, assistant Tabernacle organist, as guest conductor, with Portia Budge and Grace Nelson Wright as soloists. Accompanists for the concert were Lillian Whetton at the piano and Samuel Whitaker at the pipe organ. Between the two cantatas, 'The 23rd Psalm' was presented, the several compositions comprising this rendition being directed in rotation by the directors of the four stake choruses—Martha B. McFarland, Weber Stake; Althea Zinn, Mt. Ogden Stake; Laura B. Heslop, North

SINGING MOTHERS OF RICHMOND, VIRGINIA, EAST CENTRAL STATES MISSION

Gertrude M. Smoot, president of this branch Relief Society and conductor of the chorus is on the front row, standing at extreme left; the accompanist, Constance Cahen, standing at extreme right front.

Weber Stake; and Eva P. Greenwell, Ogden Stake.

"The Tabernacle, which was filled to capacity, was beautifully decorated with spring flowers in Relief Society colors of gold and blue. Corsages and boutonnieres were presented to the directors and accompanists.

"The chorus was beautiful, with its 250 mothers, young, middle-aged, and gray-haired, from 20 to 70 years of age, dressed in their white blouses and dark skirts."

A "close-up" of a section of the singers at this centennial concert is presented in the accompanying picture of the Singing Mothers of Mt. Ogden Stake, submitted by Myrtle C. Blair who served as president of this stake chorus and also as publicity manager of the combined centennial chorus.

East Central States Mission (Louisville, Kentucky)

RICHMOND, Virginia, is repre sented by the chorus of Singin Mothers in the accompanying pic ture. This branch Relief Societ had a membership of thirty-five as o the end of 1941, of whom twenty two are shown in the picture as mem bers of the chorus. All of the ex ecutive officers sing in the chorus.

Oahu Stake (Honolulu, T. H.)

SINGING MOTHERS of the Ka lihi Ward Relief Society appea in the accompanying picture take March 19, 1938, when they won th first annual song contest sponsore by the Oahu Stake Relief Society This ward has held the winning tro phy for two years. In connectio with this annual concert a bazaa

SINGING MOTHERS OF KALIHI WARD, OAHU STAKE, HAWAII

and dance are held enabling the Relief Societies of this stake to raise funds for Relief Society work. Among the articles available at these bazaars are Guava jam, jellies and juices, made by the women, and new and remodeled clothing. In July 1941, the women of this stake assisted in a stake welfare project by planting taro (poi) at Laie. Eliza N. Salm is stake president of Relief Society.

San Juan Stake (Blanding, Utah)

CHARITY L. ROWLEY, president of the San Juan Stake Relief Society, submitted the accompanying picture of the Relief Society Singing Mothers of this stake. This picture was taken at the first public

SINGING MOTHERS OF SAN JUAN STAKE

RELIEF SOCIETY SINGING MOTHERS, LOS ANGELES STAKE, APRIL 10, 1942

appearance of this chorus at the stake quarterly conference in October 1940. Margaret C. Johnson is stake chorister and Susan L. Butt is organist.

Los Angeles Stake
(Los Angeles, California)

THE cantata, "Messengers of Mercy," was sung by the Relief Society Singing Mothers at the loca centennial celebrations in each c the wards of this stake. These war choruses combined in presenting thi cantata at a stake quarterly confer ence on April 10, 1942. They fel especially favored in having as gues conductor for this rendition the com poser of the music, Gladys Richl The rendition of this cantata wa

RELIEF SOCIETY SINGING MOTHERS, EAST JORDAN STAKE, MAY 3, 1942

SINGING MOTHERS OF MIDVALE SECOND WARD, EAST JORDAN STAKE
Organist Verna Bishop is at extreme left, front row, and chorister Vinnie Lind is at extreme right, front row.

acclaimed as one of the most outstanding musicales produced in the stake. The words were written by Minnie D. Warner, and the cantata was dedicated to President Amy Brown Lyman, inasmuch as it was written in commemoration of the Relief Society centennial.

East Jordan Stake
(Salt Lake County)

THE accompanying picture of the Relief Society Singing Mothers of Midvale Second Ward was taken at a practice for the centennial celebration when every member, except two who were ill, was present. This chorus sings at Relief Society programs and entertainments and is sometimes invited to sing at the ward sacrament service. Melissa G. Smith is president of this ward Relief Society.

The Singing Mothers of East Jordan Stake, 127 in number, sang at the stake quarterly conference on May 3, 1942. This chorus was conducted by Flora Beckstrand and accompanied by Myrtle McNamara. Lucy B. Godfrey is East Jordan Stake Relief Society president. At this conference the stake was divided into East Jordan and Mount Jordan Stakes.

Emery Stake (Castle Dale, Utah)

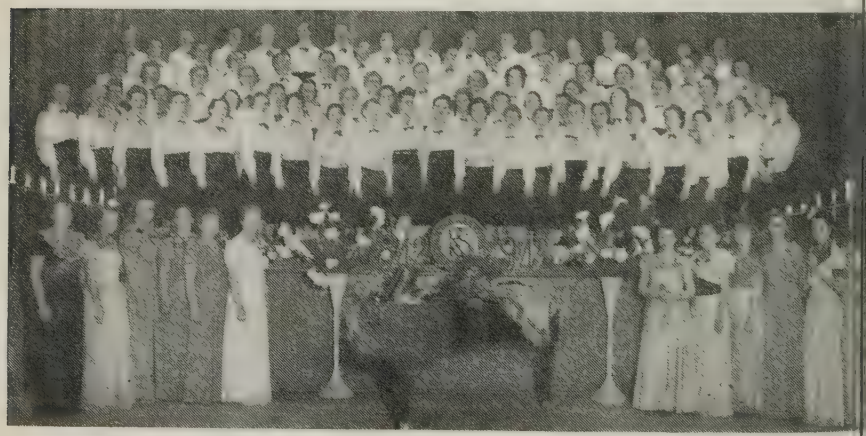
THE accompanying picture of the Huntington Ward Relief Society Singing Mothers was submitted by Anna Nielson, secretary of both the Relief Society and the chorus of Singing Mothers in this ward. This chorus has been functioning for several years and is reported to be the largest ward chorus of its kind in Emery Stake, having ten members in addition to those appearing in the picture. This chorus appears not only at Relief Society meetings, but has been especially invited by the

SINGING MOTHERS OF HUNTINGTON WARD, EMERY STAKE

ward bishopric to sing on several occasions at the ward sacrament meetings and at other gatherings. The chorister, Margaret Young, and organists Dora Truman and Ora Larson have served long and faithfully in their respective capacities.

Pocatello Stake (Pocatello, Idaho)

AMY J. HAWKES, president of the Pocatello Stake Relief Society, in reporting that outstandin centennial celebrations were held all wards, stated: "As the openin event of the centennial, the canta 'Resurrection Morning' was presen ed in the Latter-day Saint recreatio hall at Pocatello, Sunday evenin March 15, by a chorus of eight Singing Mothers from all wards the stake. Vera Howard, stake cho ister, directed the production, an Lucille Kuhre, stake organist, w



SINGING MOTHERS OF POCATELLO STAKE, MARCH 15, 1942

accompanist. A string trio and special lighting effects enhanced the performance. Large baskets of Easter lilies and lighted candelabra, effectively arranged, made a beautiful setting for the chorus. Eight young girls, all daughters of the members of the stake board of Relief Society, were ushers and distributed souvenir programs. The hall was filled to overflowing with a very appreciative audience."

PIONEER

Inez B. Allred

As quiet as a statuette she will sit
And dream, or prate of this and that. Her hands,
Deep veined, once capable and strong, submit
To rest. Her penetrating eye commands
Respect, for she has seen both joy and tears
In ninety years of living. "Pioneer,"
They call grandmother for her life of cares.
Inactive now she lives again her yesteryear,
Recalling cheer, forgetful of the want,
Remembering only things that brought her joy;
Telling enthralling stories that will flaunt
The bravery of her husband and her boy.
When I am old and life is not complete,
May my crutch of memory be as sweet.

League Of Utah Writers To Hold Annual Roundup

SUCH noted authors and critics as Dr. Harry A. Overstreet and Mildred Reid will participate in the annual Roundup of the League of Utah Writers at Provo on July 11 and 12. Several sessions will be conducted in the new Joseph Smith Building at Brigham Young University, according to Dr. Carlton Culmsee, League president. Besides assembly addresses, dinners and the Poets' Breakfast, there will be workshop meetings and private conferences for discussion of manuscripts and markets in the fields of verse, non-fiction, the short story, and the novel.

LESSON PREVIEWS—1942-43

Theology and Testimony

Articles of Faith, By James E. Talmage

THE many favorable reports received regarding last year's course of study in the theology department reveal the interest and profitableness of our first year's study of the *Articles of Faith*, by James E. Talmage. As we continue through the second year of our study of this text, it is hoped that class leaders in the theology department will rededicate their energies to the end that the entire Relief Society membership will have its appreciation for the principles of the Gospel immeasurably increased. To help bring this about, class leaders are asked to make a greater effort to have the women study the chapters in the text before the discussion period. A copy of the *Articles of Faith* by James E. Talmage is to be found in almost every Latter-day Saint home, as every missionary who has gone into the field has been required to purchase one of these books. Last year the visiting teachers left in every home in the Church a large printed card of the "Articles of Faith" with the request that every mother memorize them and encourage her family to do likewise, that all might have definitely in mind what we, as Latter-day Saints, believe. An attempt should be made by every ward class leader to promote the use of this card in the home.

If our appreciation for the Gospel is to grow and expand, our understanding of the principles must be based upon correct conceptions of them; otherwise, there would be no growth, and we would be traveling in reverse to truth. Our preconceived attitudes toward and our misconceptions of Gospel truths and standards are very great handicaps to us. They feed doubt. They are not only drawbacks to us, but we pass them on to our families. When our thinking along doctrinal lines is not clear and scripturally accurate, we are confused in our actions, and as a result we transmit this confusion into the minds and hearts of our children. This is the reason for much of the disregard and disrespect shown for the principles of the Gospel. This comes about unwittingly. We never can outgrow Gospel principles. As our understanding enlarges, greater vistas of knowledge and wisdom stand revealed to us. Our appreciation increases in proportion to our understanding. The same holds true with regard to our faith. We cannot have great faith unless we live great. Our faith never surpasses our living; neither does our living surpass our faith, and our living and faith do not surpass our understanding. We can fail to live up to our understanding, but our living is prescribed by our understanding. Thus, to grow in faith and understanding and living, our conceptions of the principles of the Gospel must be correct. We can be ever so conscientious, but if we have the wrong slant on things

our efforts are fruitless, and we are led away from revealed light and truth, and our light will not grow brighter and brighter until the perfect day.

It is our opportunity and privilege while we are studying the *Articles of Faith* to place ourselves on a good firm footing as to just what we do believe as Latter-day Saints.

Class leaders should keep in mind the objectives in this department: (1) to study the Gospel diligently; (2) to strive to obtain a testimony of it; (3) to try to live it in its fullness.

In a study of the principles of the Gospel the class leader should be alert and cautious to confine the discussion to those principles which are orthodox and supported by scripture. It would be ideal if the class leader could motivate the class members to the extent that they would bring the scriptures with them in support of their views. The references in the *Articles of Faith* are so complete that if a class leader has read these and understands them she will be prepared to conduct a class along well-defined lines and will know immediately when the class members attempt to stray too far away from correct principles and doctrine. There is great need for any class leader in the Relief Society to seek the Lord constantly for help in her capacity as a class leader; but in this department especially, in order to influence women to live righteously, and in order to teach by the direction of the Spirit, we must be prayerful.

The lesson material for the theology department to be published in the *Magazine* this coming year will contain two features: first, a brief resume' of the lesson with the salient points stressed, which will provide general reading appeal to the class members; second, an outline which will offer specific suggestions and helps to the ward class leader in the preparation and presentation of the lesson.

Following are the lesson titles:

Chapter 9. The Sacrament of the Lord's Supper
Chapter 10. Authority in the Ministry
Chapter 11. The Church and its Plan of Organization
Chapter 12. Spiritual Gifts
Chapter 13. The *Bible*
Chapter 14. *The Book of Mormon*
Chapter 15. *The Book of Mormon*
Chapter 16. Revelation, Past, Present, and Future

Articles of Faith, by Elder James E. Talmage, may be purchased from the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, for 85 cents for a single copy, or 70 cents when purchased in quantities of six or more.

Visiting Teachers' Messages To The Home

Expressions Of Faith

THE great objective of visiting teaching is to promote faith in God and give encouragement and helpful ideas. Visiting teachers should attend the teachers' training meeting in the ward and should take notes to help them remember the important ideas to present. They should then reread the lesson and notes before visiting their district. Remember, "the prepared teacher is the inspired teacher." The confidence that she has a helpful, inspirational message to leave in each home will be a joy and satisfaction to her as a teacher. Have the sisters join with the teachers in discussion.

No real success is lightly won in the game of teaching, and visiting teachers have an added challenge. A teacher may have striven to make her lesson a masterpiece, but in each home the lesson must be adapted according to the family or conditions upon entering that home. Herein lies the challenge to the individual teacher in successfully presenting the message.

Visiting teachers have a great responsibility in representing the Relief Society. The ward Relief Society organization will be judged largely by the work of the visiting teachers. They call on many who never attend meeting or who may not even be members of the Church. As missionaries, as teachers, their work is great because it deals with human souls.

In our teaching we want to help people to live well every single day. We want to help them to attain certain religious goals. A teacher who is prepared spiritually and mentally will be able to add enrichment and inspiration to the lesson message and will be a joy and asset to every home visited. Preparation is more than just learning something; one has to feel the spirit of the message, know the message, and then be able to impart it. The visiting teacher should prepare herself so that the spirit of love and prayer abides in her heart, and this influence will be felt in the homes visited. All humanity is seeking greater life satisfaction. All are searching for the things that will bring into their lives the greatest happiness. The visiting teachers, whose messages are left in each home, can be potent factors in assisting people to express their faith in a way which will bring them satisfaction and happiness.

During the coming year, 1942-43, the visiting teachers' messages, "Expressions of Faith," will be continued, with the aim to stimulate faith and strengthen spiritual powers. The following messages are to be given:

1. Scripture Reading as an Expression of Faith
2. Reverence as an Expression of Faith
3. Cultivating the Mind as an Expression of Faith
4. Interest in Missionary Work as an Expression of Faith
5. Obedience to Civil Law as an Expression of Faith
6. Seeking the Lovely in Life as an Expression of Faith
7. Care of the Body as an Expression of Faith
8. The Spirit of the Good Neighbor as an Expression of Faith

Work-and-Business

New-Fashioned Thrift

WE are not many generations removed from pioneer days when the adage "wilful waste makes woeful want" was a common household maxim, and when the homemaker took pride in "making one dollar do the work of two." Then came the era of abundance and profligate waste. The theory that "there is always more where this came from" has done away with the little tricks for stretching the dollar that our grandmothers considered good sense.

Now, suddenly in an emergency, we are forced to realize that many of the articles we have classed as necessities are no longer obtainable, and we are discovering the worth of all things. Once more conservation and thrift have become national virtues.

We are hearing a great deal about the subject of waste these days, and it will be brought home to us with increasing emphasis as the days go on. War makes saving necessary all the way down the line. We'll have to save, not just to make our money go farther, but because of the needs of a nation at war. War is the most costly activity in which mankind can engage. The bill for all war requisites will have to be met, and the money for much of its payment must come from the family pocketbook. Herein lies the challenge to women.

Relief Society women have always pointed with pride to the accomplishments of the pioneer women of the Church. Can we save and be as thrifty as were they? Are the words *frugality, thrift, saving, cooperation* empty words today? We should each one determine whether or not we are made of stuff as fine as were our mothers and grandmothers. Many of us need to revivify those common household words which made it possible for them to go forward in spite of hardships of all kinds. Our country needs our help.

Women's major role has always been to create life, to cherish it, to protect and care for it. Many women will inevitably be called upon to replace some of the man power which military service will take from necessary industries. But the great majority of women will continue to and must concern themselves with regular homemaking responsibilities: the management of family incomes, the upkeep of family morale, and the maintenance of family health. This is their battlefield. The problem they face is how to maintain high standards of living under pressures which naturally lead to lower standards of living.

Woman in her home is a guardian of national resources, and everything she does nearly every moment of her working day may be a contribution to national defense. Each day of extra life she gives to household goods helps the nation and contributes to the war effort. Each new care she practices helps factories to work for war production and thus helps to shorten the war. In other words, as a captain in her home it is the duty of each woman to fight waste and to make thrift the fashionable way of life, not merely from a sense of duty or because there is

no other way out, but because she has a feeling of belonging to a great nation, and because she desires to strengthen the fabric of national life.

Miss Harriet Elliot, Consumer Advisor of the Office of Civilian Supply of the Office for Emergency Management of the Federal Government, in an address given September 4, 1941, outlined the following necessary contributions that every woman must make to national defense:

She must take care of all the goods she owns and uses, to make them last as long as possible.

She must buy new goods wisely and carefully, and conserve both her own income and the nation's resources that are used in making those goods available.

She must feed and clothe her family, keeping nutrition and health in mind.

She must eliminate all waste in her home and help to cut down waste in her community.

She must plan her buying so that she is not taking needed goods away from those who are in military service.

She must learn to use substitutes.

She must support the simplification programs that reduce colors and styles of consumer's goods, so that a greater volume of goods can be made with the machinery we now have.

She must plan her buying so that she will not need to frequently replace the things she buys.

She must protest higher prices and help to stave off inflation.

Under the general heading of "New-Fashioned Thrift" the following optional topics are offered for discussion for the year 1942-43:

1. Peace vs. Wartime Habits
2. Thrift in Food Buying
3. Eliminate Household Wastes
4. Conserve Heat, Light, and Household Equipment
5. Clean Things Last Longer
6. Be Wise—Conserve Your Clothing
7. Substitutes
8. Preservation of Victory Gardens

The plan is to make the subject matter published in the *Relief Society Magazine* for this department as current as possible. For this reason the first lesson of this course will be published in the August issue of the *Magazine* instead of in the July issue along with the first lessons for other courses. Also, since the desire is to discuss subjects at the time they are most pertinent, the General Board reserves the right to substitute lessons or to rearrange subjects.

In connection with this study on thrift, conservation, and home efficiency, the General Board recommends for ward topic leaders a book which has been recently published but which "has really been fifteen years in the making" — *America's Housekeeping Book*. This book tells how to organize a home, what the most modern housekeeping methods are, and gives a careful analysis of the operation and maintenance of the home. It "is the last word of experts on the easiest and most efficient way to do your housekeeping job, the best way to manage our most vital industry—the American home." *America's Housekeeping Book* is obtainable at the Deseret Book Store, 44 East South Temple Street, Salt Lake City, Utah. Regular price $2.50; price to Relief Society, $2.00

Literature

The Bible As Literature

FTER the stimulation of a "re- fresher" course, "Humor in Life d Literature," a course which we pe yielded much to the women Relief Society, and which we pe will "season" many years, we inch into a course of literature m the *Bible*. "The *Bible* as Lit- ature" will be the course for 1942- . We feel that there is a need for e fortification and assurance which mes from the contemplation of e spiritual. A study of the greatest urce book of all, the *Bible*, should e all members strength.

No reasons need to be given to tify a course which Relief Society men will favor and which will e them added power and under- nding and thus help them to thstand the trials of the hour.

It is well, however, to consider e aims of these lessons and the rposes that might be accomplish- in presenting the lessons. Fol- ving are the titles and the objec- es of the eight lessons to be stud- l this year:

Lesson 1. "Why the *Bible* Should be died as Literature."

Objective: To indicate some of the ues to be gained from a study of the ble as literature. *Bible* literature, is the atest literature of all ages and can give "a widening of intellectual horizons, an ichment of emotional experiences, an vation of ethical standards and, in ad- on, a delight in the charm and beauty its style." The *Bible* has influenced er literature and the arts.

Lesson 2. "Background of the *Bible*."

Objective: To present significant char- eristics of the geography of the Holy nd, and to point out the effect of nat- ural surroundings upon a people and their literature.

Lesson 3. "What the *Bible* Is."

Objective: To show interesting steps in the gradual development of the *Bible* as a unified piece of literature.

Lesson 4. "Types of Literature in the *Bible*—Prose."

Objective: To help class members to recognize some of the difficulties accompanying a study of the *Bible* as literature and to consider its literary types. The *Bible* is a "priceless storehouse of excellent writing."

Lesson 5. "Prose Types in the *Bible*."

Objective: To help the class members understand that the *Bible* is rich in popular types of literature such as they read every day.

Lesson 6. "Poetry of the *Bible*."

Objective: To indicate literary qualities of *Bible* poetry and to consider some of the types of poetry. Van Dyke gives us the "three great qualities which distinguish *Bible* poetry—genuine love of nature, a passionate sense of the beauty of holiness, and intense joy in God." In picturesque and inspiring language, *Bible* poetry does reveal God.

Lesson 7. "Some of the Great Personalities in the *Bible*."

Objective: To remind us of some of the great characters in the *Bible*, and to help us to appreciate the qualities which made them great and to sense their influence upon our own lives. By a study of superior personalities, we take on some of their greatness.

Lesson 8. "Illustrations of Great Themes in *Bible* Literature and the Influence of the *Bible* on our Lives."

Objective: To suggest the relation of some of the great themes in the *Bible* to our own lives. We believe with Clayton S. Cooper, as stated in his book *The Bible and Modern Life*, that, "The *Bible* spreads out before us God's plan for human existence." We believe that righteousness is the great theme of the *Bible*. In this lesson many specific themes are pointed out, such as, "the mystery of human suffering."

the "reward of facing hard circumstances courageously," and "the mystery of existence." We are convinced that every book in the *Bible* presents themes that, if applied, would "strengthen our characters and enrich our lives," and "strike the deepest chords of both the human and the divine in man."

A study of the *Bible* as literature will instill in all a deeper appreciation for the book, and a desire to read it more extensively; it will enrich, inspire and, therefore, influence living.

William Lyon Phelps is quoted in the first lesson of this course as follows: "Everyone who has a thorough knowledge of the *Bible* may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute."

In the last lesson, the author quotes the King James revisers as having said in 1611: "If we be ignorant, the scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us."

The resourceful teacher will find the lessons for this course written in a fresh, teachable manner, with unlimited suggestions for enriched teaching. The lessons are conducive to class study and group participation. There are opportunities for discussions, contrasts, comparisons, and research of many kinds. Visual aids that can be obtained by all are suggested, such as pictures, maps and collections. Opportunities will be given for members to read, memorize and dramatize choice passages. People in the community who have visited Palestine may be called into the study groups. The members w be guided to recognize better fo in literature, and to become m discriminating and deeply appre ative. Their testimonies of t *Bible* will stimulate each other.

"We must never forget that t chief value of the *Bible* is and w remain its religious value. But should realize also that it has otl rich values when regarded simply literature."

As the writer of our lessons su gests: "It is most important class leaders and members to ke constantly in mind that this cou considers the *Bible* only as literatu This can obviate one natural diffic ty—that of recurring questions garding theological matters wh would be considered in a religic study. Studying the *Bible* as lite ture will naturally make its spiritu values more easily understood a appreciated, but that is not the ch concern in these lessons. As lite ture alone, the *Bible* has no pee The *Bible* may be used as a textbo and will probably be available to most all the ward class membe However, if a class leader feels th she would like additional assistan in the preparation and presentati of her lesson, two books which m prove helpful are herein describe and a choice may be made betwe them by the class leader herself:

The Bible Designed to be Read Living Literature by Ernest S. Ba follows the text of the King Jam version except in a few instanc "The arrangement of the book is time and subject matter; prose p sages are printed as prose; verse, verse; drama, as drama; letters, letters; the spelling and punctuati are modernized; genealogies and re

itions are omitted . . . to the end iat the *Bible* may be read as living terature."

In this book, footnotes and marnal commentary have been reuced to a minimum or entirely iminated, while each division and ibdivision of the book has been elpfully captioned "to give each ook and each section its correct setng and identification." The book, onsisting of 1283 pages, was first ublished in 1937 and is printed in ood readable type on ivory paper. he inside covers of the book conin two maps: One of Syria and Palstine and one of the Mediterranean asin. This book would make a blendid addition to the library of ny home, and would make a most eadable book for the entire family. egular price, $3.75; price to the Reef Society, $2.75. Order from Desret Book Store, 44 East South Temle Street, Salt Lake City, Utah.

The Modern Reader's Bible by)r. Richard G. Moulton is based pon the English Revised version, nd for thirty-five years has been the ccepted text on the study of the ible as literature. This book consts of 1733 pages and is printed ith quite fine print on white paer. This book has approximately oo pages devoted to notes and elps, and is recommended primari for the scholar who would like to o intensive study. Regular price, 2.50; price to the Relief Society, $2.)rder from Deseret Book Company, 4 East South Temple Street, Salt ake City, Utah.

The following list of references is lso given with the hope that posbly some of the books are available in city and school libraries or may be found in the community. It is not expected that class leaders will be obligated to purchase any of them. The list is by no means exhaustive, and other books which may also be helpful, will no doubt be available in the various communities.

References

Alder, Lydia D., *The Holy Land*

Armstrong, Robert A., *How to Know the Bible*

Baikie, James, *Living Stories of the Bible* (This has beautiful colored pictures revealing the physical background and the people in action.)

Barton, Bruce *The Book Nobody Knows*

Bates, Ernest S., *The Bible Designed to be Read as Living Literature*

Battenhouse, H. M., *The Bible Unlocked*

Beveridge, Albert J., *The Bible as Good Reading*

Borden, Mary, *Mary of Nazareth*

Bower, William C., *The Living Bible*

Buck, Philo M., *The Golden Thread*

Conley, J. W., *The Bible in Modern Light*

Dinsmore, C. A., *The English Bible as Literature*

Done, Willard, *Women of the Bible*

Fosdick, Harry E., *The Modern Use of the Bible*

Goodspeed, Edgar J., *The New Testament—An American Translation*

Goodspeed, Edgar J., *The Story of the Bible*

Knox, Raymond C., *Knowing the Bible*

McAffee, Cleland B., *The Greatest English Classic*

McClure, James G. K., *The Supreme Book of Mankind*

Mead, Frank S., *Bible Biographies*

Moulton, Dr. R. G., *The Modern Reader's Bible*

Moulton, Dr. R. G., *World Literature*

Phelps, William Lyon, *Human Nature in the Bible*

Smyth, John P., *How We Got Our Bible*

Wood and Grant, *The Bible as Literature*

Social Science

What "America" Means

WE are living in a troubled and anxious world. No time in all history have men watched more anxiously over their liberties than they are doing today. While days are dark for the inhabitants of the earth—and they may be darker still—we have the will of the Lord, and consoling are the words of St. John as found in his Gospel:

> Then said Jesus . . . If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth and the truth shall make you free. (St. John 8:31, 32)

In this hour of fear and dread of what may happen tomorrow, we Americans have the knowledge that in America the spirit of a free people is more deeply entrenched in consciousness than in any other country on earth. We must therefore teach ourselves that the highest Christian principles must be held sacredly in our hearts. Civilization means more today, and religion means more than at any other time of history. We must affirm the presence, the reality, and the increasing power of the spiritual life in our Government. We must "Look to the Rock, whence we are hewn;" we must not "Remove the ancient landmark which our fathers have set."

The lessons for the coming year, 1942-43, are brought under the title, "What 'America' Means." We hope they will convey to the members of Relief Society a deeper consciousness of the greatness of the Government of the United States, for its grant of civic and religious liberty to all its citizens is one of the noblest and most sacred gifts to mankin One of the truest things that m be said about our Government that only human beings with a hig degree of moral and mental fitne can appreciate its gifts, for the mo perfect people become, the less co trol they need.

As there is no lesson scheduled f the month of December, the titl of the seven lessons for 1942-43, t gether with a summary of each le son, are as follows:

1. "America, The Land of Promise"

America, a virgin land of great beau and resources, spoken of by prophets old. Settled by people from Spain, Franc England, and other countries in the s teenth, seventeenth, and eighteenth ce turies.

2. "Our Heritage"

Our English forebears and the five i stitutions of civilization: agriculture, t home, the state, the church, the scho The gifts of the American Indians.

3. "The Declaration of Independenc

Why the Declaration of Independen was written. Characteristics as a politic document. Fundamental ideas expressed the Constitution.

4. "The Constitution of the Unit States"

The men who wrote it. The Constit tion sacred to every American. The wor of the Prophet Joseph Smith and Brigha Young regarding it.

5. "Our Civic Rights and Duties"

Civic life as guaranteed by the Constit tion. Sacred rights bring sacred duties. T laws that the people make, the peop must obey.

6. "The Growth of Political Parties"

The rise and growth of political partie The views of Daniel Webster, Henry Cla and John C. Calhoun.

7. "Our National Shrines and Mon ments"

Our shrines and monuments. Why he

cred. Symbols of our ideals and faith in e destiny of our Government.

In the study of each lesson, the tle of the series, "What 'America' leans," should be kept in mind. very lesson should stir within class embers a better and broader atti- ude toward the Government and s people. Limited as are the materi- s offered by the General Board, ch one of the Relief Society mem- ers has the opportunity of adding the material in the lessons that ouch of originality in temperament, sight, and thought which will ake the hour together one of joy nd an increased hunger for knowl- dge and truth. The textbook which recommended by the General oard for the new course, "What merica' Means," is *The American itizen's Handbook*, compiled by J. . Morgan. The book has 415 pages nd is divided into ten parts, all of hich will be found helpful to the ass leader. This book is obtainable Deseret Book Company, 44 East outh Temple Street, Salt Lake ity, Utah. Price, $1.00.

Other books suggested as reference books are as follows. Some will be found in the city and school libraries, and will be useful in reading up on subjects that are of particular interest. Other books or manuals may also be found which will be helpful to class leaders.

Adams, James Truslow, *The March of Democracy*

Beck, James M., *The Constitution of the United States*

Becker, C. L., *Beginnings of the American People*

Earle, A. M., *Home Life in Colonial Days*

Fisher, S. G., *Struggle for American Independence*

Green, E. B., *Foundation of American Nationality*

Hart, A. B., *Formation of the Union*

Lodge, Henry Cabot, *The Story of the Revolution*

Sparks, E. E., *Expansion of the American People*

Van Metre, T. W., *Economic History of the United States*

Wertenbaker, T. J., *The First Americans*

Wilder, Canfield, *The United States in the Making*

Wilson, Woodrow, *Division and Reunion*

Lessons On General Presidents Of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than United States, in lieu of social science lessons published in the *Relief Society Magazine*)

THE mission lessons for the eight-month educational year, 1942-3, may be used in place of the social science lessons in stakes and missions in countries other than the United States, and will consist of a study of the lives of the eight general presidents of Relief Society. In this preview, a quotation from each of the presidents is given with the hope that these quotations may be used in presenting the lessons to help interpret and understand the spirit of each president through her own words. The period of the lives of these presidents spans the history of the Church and is closely interwoven with its history from the year 1827, when Emma Smith, who later in Nauvoo became the first president of Relief Society, was married to the Prophet Joseph Smith. Emma Smith was thirty-eight when she became president of the Relief

Society. At a meeting held in Nauvoo on March 24, 1842, the minutes state:

President Emma Smith then arose and said that measures to promote union in this Society must be carefully attended to —that every member should be held in full fellowship as a society; hoped they would divest themselves of every jealousy and evil feeling toward each other, if any such existed—that we should bring our conduct into respectability here and everywhere else—said she rejoiced in the prospects before her.

The meetings of Relief Society ended in Nauvoo two years later, in March 1844. We are indebted to our second general president, Eliza R. Snow, secretary of the Society in Nauvoo, for the preservation of the minutes of those early meetings that contain the instructions of the Prophet Joseph Smith which have guided the organization throughout its hundred years of existence. Eliza R. Snow carried the minute book with her as she crossed the plains in 1847, and carefully guarded it throughout the rest of her life. Her native ability combined with her training and experience in Nauvoo eminently fitted her to accomplish the mission to which she was called by President Brigham Young in 1866—to aid the bishops in organizing Relief Societies in all the settlements. In an article published in the *Deseret News* of 1868 in which Eliza R. Snow urged the sisters to form local Societies, she wrote:

. . . perhaps I may communicate a few hints that will assist the daughters of Zion in stepping forth in this very important position which is replete with new and multiplied responsibilities.

If any of the daughters and mothers of Israel are feeling in the least circumscribed in their present spheres, they will find ample scope for every power and capability for doing good, with which they are m liberally endowed.

Zina D. H. Young was called President Brigham Young to ass Eliza R. Snow in organizing t work; and after the death of El R. Snow, Zina Young was chosen be the third general preside Speaking at the third semi-annu general conference of Relief Socie October 7, 1890, Zina Young saic

This is the time of times among tions; never has there been such a ti since the days of our Savior. How ma mothers realize the responsibility of th family. Sometimes when I think of i feel almost as if I should dissolve. Mo ers take care of your sons; make th strong to resist temptation, and yo daughters that they may be pure and w and prudent, and become better moth through your training and example.

The fourth president of Rel Society was Bathsheba W. Smit the youngest woman present at t organization of Relief Society Nauvoo and the last charter me ber to die. In speaking before R lief Society workers on April 8, 19 she said:

Each deed of kindness will increase yo power to do good and will stimulate yo desire to perform the work of a saint. D by day you earn your sure reward in t joy and satisfaction of your heart for ha ing assisted one of our Father's ch dren. . . . There is nothing good which suitable for woman's work that cannot properly brought into the Relief Society.

Emmeline B. Wells, the fifth ge eral president, has preserved for in the pages of the *Woman's Expo ent* much of the history of Reli Society up to 1914. She wrote speech given at the celebration the fiftieth jubilee of the organiz tion of Relief Society, held in t Tabernacle, March 17, 1892, which she said:

All humanity proclaims this the wom-
s era. Everything important tends to
phasize the fact. The spirit of woman's
ure destiny rests upon the sisters, and
y obey the impulse of the times in
ich they live! . . . The women of Zion
every land lift up their voices today in
d Hosannas for the deliverance that has
n wrought out for them, and the bless-
s that have come through this great and
nd organization established fifty years
and by means of which so much good
been accomplished, not only in works
charity and blessing, but in the devel-
nent of the higher attributes of the hu-
n soul that tend to purify, exalt and
ift the world. And while we celebrate
s day of days let us cherish in sacred
nembrance the memory of those who are
with us, but have gone on before; . . .

Clarissa S. Williams, the sixth
neral president of Relief Society,
rked for many years in the organ-
tion and contributed much to its
wth. Not long before she re-
ned as president, in 1928, she
ke to the General Board as fol-
vs:

. . and I admit that probably I am get-
g a little old, for I should like to speak
ttle of my experience in the Relief So-
y. I began my Relief Society work
n I was sixteen years old, going around
block as an assistant teacher, and I feel
t the experience I gained at that time
been most valuable and formed the
ndation for much of the work that I
e been able to do since. . . . Now I like
feel that I have no regrets, that I have
e my work as well as I could, that I
e tried to have the spirit of the Lord
n me at all times.

Louise Y. Robison, the seventh
neral president of Relief Society,
sided over the organization dur-
the centennial celebration of the
urch, and started planning for
Relief Society centennial. In
March 1938 *Relief Society*
gazine, in an article, "Birthday
sh," she said:

Relief Society was organized to help women find the true values of life. Each lesson studied, each act of loving service performed, each friendship made, broadens our horizon and gives us a desire to more nearly walk in obedience to the commandments. Love expresses itself in service and Relief Society gives opportunity for such service.

Our present and eighth general president, Amy Brown Lyman, earnestly desires the women to live in accordance with the principles of the Gospel and to hearken to the voice of the Priesthood. In speaking to the General Board in 1928, Amy Lyman said:

But there is something greater in the Relief Society than any one of these activities, or than all of them, and it is the spirit of the work, the great, dynamic spiritual force which has been with the Society from the beginning. And what is this force? It is the Spirit of the Lord with which the organization has been blessed since the Prophet Joseph Smith turned the keys to women. This Spirit has been supported by the Holy Priesthood all through these years, and by your faith and prayers, and your testimonies. This spirit is the real force which has made the organization great, and my prayer is that we will always bear this in mind.

Since the days of Eliza R. Snow all Relief Society presidents have been called to their positions by the presidents of the Church and have worked under their guidance and in close cooperation with them.

References will appear at the end of each lesson to aid class leaders in securing additional information.

Inasmuch as the course on "General Presidents of Relief Society" includes eight lessons—one on each general president—and inasmuch as no lesson is required to be presented on the fourth Tuesday of December because of the holiday season, it is suggested that the extra lesson in this course be presented, if desired, on a fifth Tuesday sometime during the season, or that two lessons be combined.

(*Continued from page 415*)

have to go, you won't have to worry about Stevie and me! We won't be any trouble to Mommy! I promise we won't."

Daddy kissed her gently.

"Why, of course you won't!" he said, "Whatever made you think. . ."

"You said. . . ."

"Goodness, sweetheart, I might have said anything when Jim had me going round and round the way he did. But the fact is, I would hate like everything to go away and leave Mommy all alone without you and Stevie to take care of her." His voice was very grave, very earn "Believe me, sweetheart, your be here with Mommy will help out everything, because I know yo take just as good care of her a could."

Janet smiled and gave her Da a special hug, then turned to Oakes. "I guess I forgot to th you," she said, and her smile was sunshine in the room, "but I dic mean to forget. My!" she sighed can't tell you how glad I am that gave me the prize. You don't kn how bad I needed that cash!"

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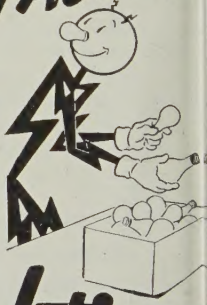

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"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (**Doctrine and Covenants** 82:10.)

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